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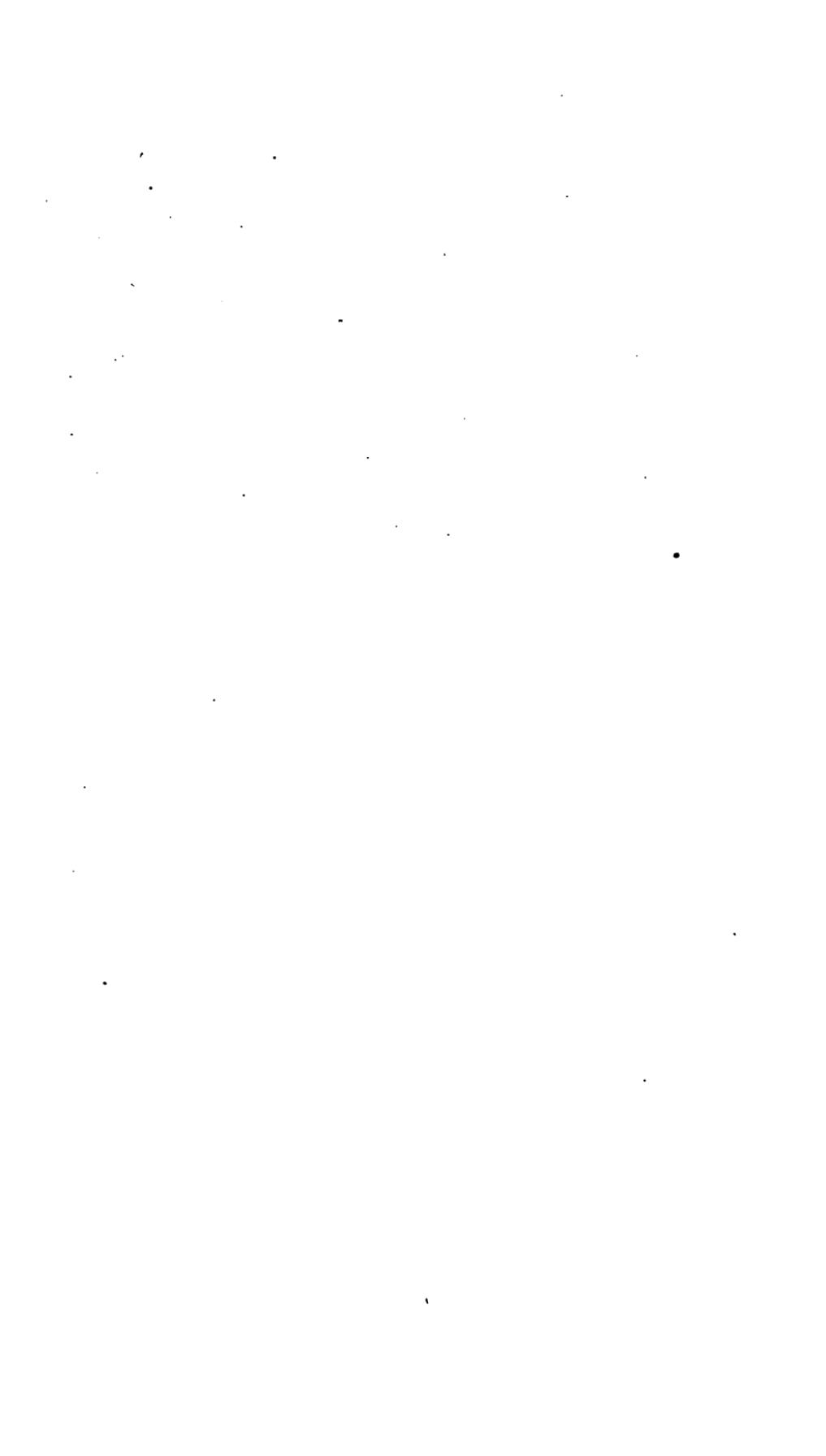


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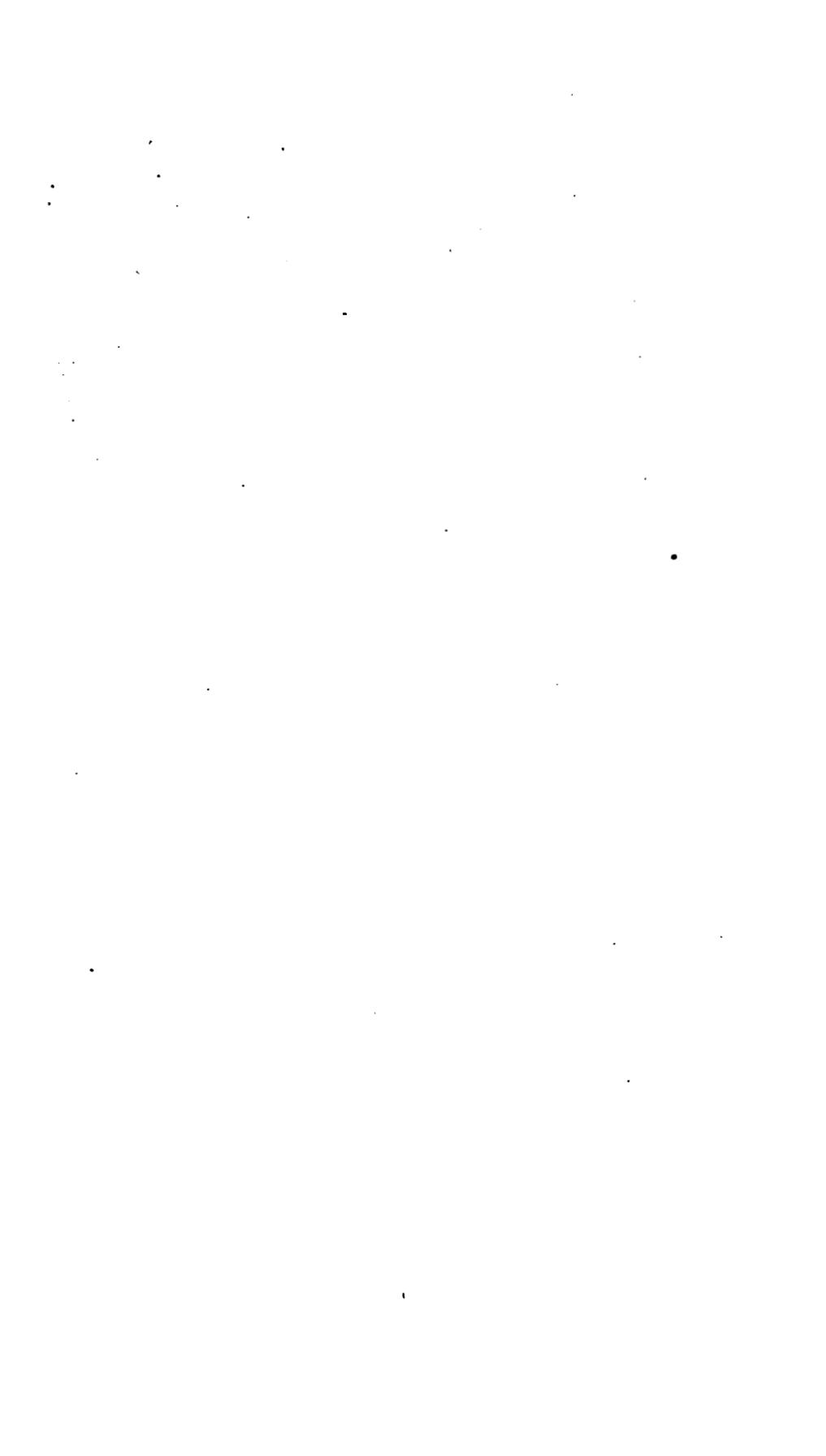




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DOCUMENTARY ILLUSTRATIONS

OF

THE PRINCIPLES TO BE KEPT IN VIEW

IN THE INTERPRETATION OF THE

THIRTY-NINE ARTICLES.

• 234

DOCUMENTARY ILLUSTRATIONS

OF

THE PRINCIPLES TO BE KEPT IN VIEW

IN THE INTERPRETATION OF THE

THIRTY-NINE ARTICLES.

BY

WILLIAM BEADON HEATHCOTE, B.C.L.

FELLOW AND TUTOR OF NEW COLLEGE, OXFORD;

A PRIEST OF THE CHURCH-CATHOLIC

IN ENGLAND.

“Quocircà, si me audietis, hortor et suadeo, imò vos oro, obsecro, et visceribus Jesu Christi obtestor et adjuro, uti concordiam procédere et cōire sinatis;— in illam confirmandam totis viribus incumbatis;—pacemque Dei tandem, quæ superat omnem sensum, Ecclesiis permittatis: ut *Evangelicam doctrinam unam, sanam, puram, et cum primitivæ Ecclesiæ disciplinâ consonam, junctis viribus quam maximè propagemus.*”

Archbishop Cranmer.
Works, Vol. i. p. 195, 196. Ed. Jenkyns.

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DOCUMENTARY ILLUSTRATIONS,

§c.

THE object of the following pages is simply this: on the one hand, to draw increased attention to the Thirty-nine Articles; and, on the other, to bring out, in a collective form, the principles which guided the minds of their framers,—those great and good men, to whom God's Providence was pleased to entrust the Reformation of this Church of England.

Q. How do you propose to ascertain these principles?

A. By comparing certain passages in the Articles, 1st, with the Book of Common Prayer; 2ndly, with other authorized records, viz., the Canons, the Homilies, the Latin Catechism, and the Apology of the Church of England; 3rdly, with the Statute-law of the same period; 4thly, with the Royal Acts and Declarations; and 5thly, with the authentic expressions of Archbishop Cranmer and Archbishop Parker: interspersing occasional illustrations from the general documentary annals of our Church.

Q. First let me ask, on what grounds it is stated that 'the Latin Catechism,' and 'the Apology,' are authorized records of Church-of-England doctrine, as well as the Articles, the Prayer-book, the Canons, and the Homilies?

A. Take the following passages :

1. "Whosoever shall hereafter affirm that *the Sacred Synod of this nation*, in the name of Christ, and by the king's authority assembled, is not *the true Church of England by representation*, let him be excommunicated, &c." [Can. A.D. 1603, No. 139.]

2. "Et quoniam articuli illi religionis Christianæ, in quos consensum est ab Episcopis in legitimâ et sanctâ synodo, jussu atque autoritate serenissimæ Principis Elizabethæ convocatâ, et celebratâ, haud dubiè collecti sunt ex sacris libris veteris et novi Testamenti, et cum cœlesti doctrinâ, quæ in illis continetur, per omnia congruunt, quoniam *etiam liber publicarum precum, et liber de inauguratione Archiepiscoporum, Presbyterorum, et Diaconorum, nihil continent ab illâ ipsâ doctrinâ alienum, qui ... contrariâ doctrinâ populum turbaverit, excommunicabitur.*" [Can. A.D. 1571, 'Concionatores.'—Sparrow's 'Collection of Articles, &c.', p. 237.]

3. "The second book of *Homilies* ... doth contain a godly and wholesome doctrine, ... as doth *the former book of Homilies*, &c." [XXXVth Article.]

4. "The *Homilies* already set forth ... for the confirmation of the true faith, and for the good instruction and edification of the people." [Can. A.D. 1603, No. 49.]

5. "And if any in his sermon shall publish any doctrine, either strange, or disagreeing from the Word of God, or from any of the *Articles of Religion agreed upon in the Convocation-House, Anno 1562, or from the Book of Common Prayer,*" &c. [Can. A.D. 1603, No. 51.]

6. "That no preacher do take occasion by the expounding of any text of Scripture whatsoever, to fall into any set discourse which shall not be comprehended and warranted in *essence, substance, effect, or natural inference*, within some one of the *articles of religion set forth*

MDLXII., or in some of the *Homilies* set forth by authority in the Church of England, not only for a help of the non-preaching, but withal for a pattern and boundary, as it were, for the preaching Ministers; and for their further instruction for the performance thereof, that they forthwith read over, and peruse diligently the said book of *Articles* and the two books of *Homilies*.” [King’s Directions concerning Preachers; see Cardwell’s Documentary Annals, vol. ii., p. 149, Direction I. A.D. 1622, 20th James I.]

7. “First, a Catechism is to be set forth in Latin: which is already done by Mr. Dean of St. Paul’s, (Nowell,) and wanteth only viewing. Secondly, certain *Articles*, containing the principal grounds of Christian religion, are to be set forth: Thirdly, to these also may be subjoined ‘the *Apology*’ (of Bishop Jewell) lately set forth, after it hath been once revised, and so augmented or corrected as occasion serveth. These to be joined in one book, and by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the Universities and Grammar Schools throughout the realm.” [Minutes of Convocation, 1562. Strype, vol. i. p. 317.]

Although the three seem not to have been “joined in one book,” yet both Nowell’s Catechism, and Jewell’s *Apology*, were confirmed accordingly by Convocation. With regard to the Catechism this appears from the following:

8. “Ludimagistri nullam docebunt grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit: nec alium *Latinum catechismum*, quam qui editus est Anno 1570, quem etiam, Anglice redditum, pueros, qui Latinè nesciunt, docere volumus.” [Can. A.D. 1571. ‘Ludimagistri.’ Sparrow, p. 239.]

Again,

9. "All Schoolmasters shall teach in English or Latin, as the children are able to bear, *the larger or shorter Catechism*, heretofore *by public authority set forth*." Can. A.D. 1603. No. 79.]

And, with regard to the Apology, the same appears from this :

10. "Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things that they held and practised, *that, as the Apology of the Church of England confesseth*, it doth with reverence retain those ceremonies, &c. &c." [Can. A.D. 1603. No. 30.]

N.B. For farther information about the Catechism and the Apology, see the Preface to Jacobson's 'Noelli Catechismus,' Oxford, 1835; the Preface to Dr. Wilson on the XXXIX Articles, Oxford, 1840; and the Preface to Bishop Randolph's 'Enchiridion Theologicum.' Also, Cardwell's 'Documentary Annals,' vol. i. pp. 265, 266.

Q. Well: with what point then will you begin your enquiry ?

A. Naturally with the Visible Church. For since the formation of that Society is the first fact in the history of Christians,—the idea which our Reformers held with regard to the nature of the Society so formed, must precede all other notions respecting its duties, its powers, or its blessings.

Q. The XIXth Article then ?

A. Yes, as combined with the XXIIIrd. The statement of these two Articles is this ;—"The Visible Church of Christ is a congregation of faithful men, (*cœtus fidelium*,) in the which the

pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance :" In which congregation "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." Compare this statement with the Preface to the Ordination Service ;—" It is evident unto all men diligently reading the Holy Scripture and ancient authors, that **FROM THE APOSTLES' TIME** there have been *these orders of Ministers* in Christ's Church, *Bishops, Priests, and Deacons*. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by public prayer, *with imposition of hands*, were approved and admitted thereunto *by lawful authority*. And *therefore, to the intent that these orders may be CONTINUED*, and reverently used and esteemed, in the United Church of England and Ireland, *no man* shall be accounted or taken to be a *lawful Bishop, Priest, or Deacon*, in the United Church of England and Ireland, *or suffered to execute any of the said functions*, **EXCEPT he be called, tried, examined, and**

admitted thereunto, according to the form hereafter following, or *hath* formerly *had* EPISCOPAL CONSECRATION OR ORDINATION."

Q. What remarks are suggested by this comparison?

A. 1st. That the 'cœtus' is a 'cœtus *fidelium*,' or 'πιστῶν'; viz. a congregation of those, who, upon profession of the Faith, have been "received into the Ark of Christ's Church^a" by the initiatory sacrament of Baptism, and so have become 'ἅγιοι'; God, the most merciful Father, having been "pleased to *regenerate* them with his Holy Spirit, to receive them for his own children by adoption, and to incorporate them into his holy Church^b." But these 'ἅγιοι,' or baptized persons, are distinguished farther among themselves; some being only "ministered unto," (namely, those who have merely the general *κλῆρος τῶν ἁγίων*,) and some being also appointed to "minister," (having received in addition the *κλῆρος τῆς διακονίας*.) 2ndly. That the only "lawful authority" is explained to be "Episcopal ordination;" and the only persons, who may be "suffered to execute any of the ministerial functions," are "Bishops, Priests, and Deacons." 3rdly. That the value of Episcopal ordination rests on this, viz. that it has been "*continued*" "*from the Apostles' time*;" in other words, APOSTOLICAL SUCCESSION. 4thly. That, since the 'Ministers' began from the Apostles' time, the 'ministered unto' also

^a See Baptismal Service.

^b Ibid.

by implication began then: so that the whole 'cœtus' is the one body of the Church instituted by the Apostles, under the guidance of the Holy Spirit, as related in Acts ii. 41,—and of the expansive^c nature described there, and in the subsequent chapters. 5thly. That the definition given in the Article and Preface exactly corresponds with the four criteria of the true Apostolic Church, given in the 42nd verse of the same chapter of the Acts.

—Thus,

(Acts ii. 42.)

“And they continued steadfastly in

1. “The doctrine of,

and

2. “Fellowship^d or Communion with,

the Apostles.

(Articles XIX. XXIII. and Preface to Ordination Service.)

“The visible Church is a ‘cœtus fidelium,’ in which

1. “The true word of God is preached,” (to ‘fideles’ or persons who have professed the Faith once delivered to the Saints,) i. e. in our case, the Creeds and the Bible, as will be stated presently;

2. “Episcopal ordination” has been “continued” “from the Apostles’ time;”

^c See Pearson on the Creed: Art. ‘I believe in the Holy Catholic Church.’

^d N.B. In whatever other senses the words *καὶ τὴν κοινωνίαν* in this verse may be understood by some,—the Church of England, in using the expression “the Apostles’ doctrine and fellowship,”

3. "And in the breaking of the bread," (distributed by the Apostles among those, who, having "gladly received Peter's word," had been "baptized" by them; thus preserving the *κοινωνία*)—

3. "And the Sacraments administered, according to Christ's ordinance." (The one,—Baptism,—*implied in* 'cœtus *fidelium*' or 'πιστῶν,' who were not called so till after having been baptized, and thus *regenerated*^e by God's holy Spirit;—The other,—the Lord's Supper;—wherein "the Body and Blood of Christ are *verily*^f and in-

clearly refers them (in sense *at least*) to *τῶν Ἀποστόλων*. The passages of Scripture which the translators might have had in view, were perhaps the following:

The Apostle St. Paul exhorts the Philippians to be *προσκαρτεροῦντες* &c. in a like manner: Εὐχαριστῶ τῷ Θεῷ μον ἐπὶ πάσῃ τῇ μνέᾳ ὑμῶν, πάντοτε ἐν πάσῃ δεήσει μον ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέσμιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελεσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ· &c. [Ep. Philipp. i. 3—6.]

And again, writing to the Corinthians, the same Apostle says, Πιστὸς ὁ Θεός, δι' οὐ ἐκλήθητε εἰς κοινωνίαν τοῦ ὑιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ὑμῶν. [1 Cor. i. 9.]

Compare with these the words of the Apostle St. John, in which he gives the same exhortation to all Christians, in his first Catholic Epistle; shewing particularly how the Apostles (as now are their successors, the Bishops,) were the intermediate channels of grace, as the appointed dispensers of the Word and Sacraments: ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ὑμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ ὑιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα γράφομεν ὑμῖν ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη. [1 John i. 3.]

^e See Baptismal Service.

and in

deed taken and received by the Faithful,"—so that "their sinful bodies ^g are made clean by His body, and their souls washed through His most precious blood; and that they evermore dwell in Him and He in them."—And both administered by those ordained by the Successors of the Apostles; thus preserving the *κοινωνία*.)

4. "The Prayers."

4. "The Prayers" are implied in the expressions 'ministering ^h', and 'public prayer ⁱ'; and more fully exhibited in the 'Book of Common Prayer'; the great majority of the contents of which are at least 1400 or 1500 years old ^k,—having been translated by our Reformers from the most ancient Greek and Latin formularies used by the Church in different parts of the world: so that the whole collection is really,

^f See Church Catechism.

^g See the prayer before that of Consecration in the Communion Service.

^h Article XXIII.

ⁱ Preface to Ordination Service.

^k See the Preface to the Rev. W. Palmer's 'Origines Liturgicæ,' p. ii.

what it professes to be, “an order for Prayer, and for the reading of the Holy Scripture, *much agreeable to the mind and purpose of the Old Fathers*¹.”

Q. Have you any further confirmation of the preceding statement, which you can allege from the authorized records?

A. I will subjoin such confirmation under four heads:—1st, The Church generally; 2ndly, The Ministers of the Church; 3rdly, The Sacrament of Baptism; and 4thly, The Sacrament of the Lord’s Supper.

1st. The Church generally.

1. “*M. Et primūm, in quot partes totam hanc confessionem distribuis?* (speaking of the Apostles’ Creed.)

A. In quatuor præcipuas; quarum in primâ &c. ... in secundâ &c. ... in tertia &c. ... in quartâ de Ecclesiâ, et Divinis in ipsam beneficiis tractatur.” [Latin Catechism, p. 54, 55. Ed. Jacobson, Oxford, 1835.]

2. “*M. Ecclesiæ ergo, quam dicis, definitionem mihi cedo.*

A. Brevisimè verissimèque dixerim, Ecclesiam esse corpus Christi.

M. At paulò adhuc explicatiūs velim.

A. Ecclesia est corpus Reipublicæ Christianæ, id est, universitas societasque fidelium omnium, quos Deus per Christum ad vitam perpetuam ab æterno tempore destinavit.

¹ See the Preface to the Book of Common Prayer, ‘Concerning the Service of the Church.’

M. Quorsum hoc caput in Symbolum inseritur?

A. Quià, nisi Ecclesia esset, sine causâ tum Christus fuisset mortuus, tum ea, quae usque adhuc relata sunt, omnia frustrâ essent, atque ad nihilum reciderent.

M. Quid ita?

A. Quià hactenùs Salutis causas tractavimus, ejusque fundamenta contemplati sumus; quomodò, videlicet, Christi merito nos amet Deus, charosque habeat; quomodò item hanc Dei gratiam, in quam sumus restituti, Spiritus sancti operâ retineamus. At horum hic unus effectus est, ut sit ECCLESIA, id est, cætus piorum, apud quos hæc Dei beneficia collocentur; ut sit Civitas et Respublica quædam beata, IN QUA NOSTRA OMNIA PONERE, ET QUASI CONSECRARE, ET CUI NOS TOTOS DEDERE DEBEAMUS, ET PRO QUA MORI NON DUBITEMUS.” [Ibid. p. 101, 102.]

3. “M. Quorsum tandem Ecclesiam hanc Catholicam nominas?

A. Perinde est, ac si Universalem dicerem; &c. . . qui omnes unâ verâ fide, unâ mente, voceque consentientes, unico suo regi Christo, ut membra capiti, per omnia pareant.” [Ibid. p. 103.]

4. “Credimus unam esse Ecclesiam Dei; eamque, non, ut olim apud Judæos, in unum aliquem angulum, aut regnum conclusam, sed Catholicam atque Universalem esse, et diffusam in totum terrarum orbem, ut nulla nunc natio sit, quæ possit verè conqueri se exclusam esse, et non posse ad Ecclesiam et populum Dei pertinere. Eam Ecclesiam esse regnum, esse corpus, esse sponsam Christi.” [Apology, p. 44. 46.]

5. “Atqui nos Christi et Apostolorum et sanctorum patrum primitivam Ecclesiam semper judicavimus esse Catholicam: nec eam dubitamus Arcam Nöe, sponsam Christi, columnam et firmamentum veritatis appellare; aut in eâ omnem salutis nostræ rationem collocare.” [Ibid. p. 150.]

6. "M. Verùm potestne Ecclesia aliter cognosci, quàm quum Fide creditur ?

A. Hic quidem in Symbolo propriè agitur de eorum congregazione, quos Deus arcanâ electione per Christum sibi adoptavit; quæ Ecclesia nec oculis cerni, neque ex signis cognosci, perpetuò potest. *Est tamen et Visibilis seu Spectabilis Dei Ecclesia*, cujus nobis indicia notasque ostendit atque patefacit.

M. Quò ergò tota hæc Ecclesiæ tractatio clarior fiat, *Visibilem illam Ecclesiam* ità mihi suis notis signisque describe, et quasi depinge, ut ab aliâ quâvis hominum societate discernatur.

A. Experiar quomodò quàm optimè id possim præstare. *Visibilis Ecclesia non est aliud quàm certa quædam multitudo hominum, qui, in quocumque loco sint, puram et sinceram profitentur doctrinam Christi: illam ipsam vide-licet, quam Evangelistæ atque Apostoli Sacrarum literarum sempiternis monumentis fideliter memorie prodiderunt; quique Deum Patrem Christi nomine verè invocant; utuntur præterea ejus mysteriis, quæ usitato nobis vocabulo Sacra-menta appellantur, eâdem puritate et simplicitate, (quod ad ipsorum naturam attinet,) quâ usi sunt et literis consignârunt Apostoli Christi.*

M. *Visibilis ergò Ecclesiæ notas esse dicas*,—Evangelii, id est, beneficiorum Christi, {prædicationem, {invocationem, {διδαχὴ} {προσευχαῖ} et {Sacramentorum administrationem sinceram.} {κοινωνία and κλάσις τοῦ ἄρτου.}}

A. *Sunt hæc quidem Ecclesiæ visibilis notæ præcipuae, et planè necessariæ; ut sine quibus ne Ecclesia quidem Christi esse dicive recte possit.*" [Ibid. p. 105, 106.]

7. "Neque verò Dei Ecclesiam, si eam velis seriò et diligentè quærere, est adeò difficile deprehendere. Est enim excelso et illustri loco, in vertice montis posita, aëdificata

videlicet in fundamentis Apostolorum et Prophetarum. *Ibi*, inquit Augustinus, *quæramus Ecclesiam*; ibi decernamus causam nostram: utque alibi idem ait, Ecclesia ex sacris et canonicis Scripturis ostendenda est; quæque ex illis ostendi non potest, non est Ecclesia." (*i. e. Whatever has not the four marks διδαχὴ, &c. is no part of the Apostolical Church.*) [Apology of the Church of England, p. 176—178. Ed. Oxford, 1639.]

N.B. The passage in St. Augustine is, "Non audiamus, 'hæc dicis,' 'hæc dico,'—sed audiamus, 'Hæc dicit Dominus.' Sunt certè libri Dominici, quorum auctoritati utriusque consentimus, utriusque cedimus, utriusque servimus:—*ibi quæramus Ecclesiam*, ibi discutiamus causam nostram." [‘Contra Donatistas,’ vulgò ‘de Unitate Ecclesiæ,’ cap. iii. see also c. iv.]

8. “The true Church is an universal congregation or fellowship of God’s faithful and elect people; built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. And it hath always three notes or marks, whereby it is known: pure and sound doctrine, the Sacraments administered according to Christ’s holy institution, and the right use of Ecclesiastical Discipline^m. *The description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the Ancient Fathers*, so that none may justly find fault therewith.” (Here the *προστενχαῖ* are implied, and the other three mentioned as in the quotation, No. 6. As to how far the right use of Ecclesiastical Discipline is a necessary note of the Church, see p. 29. [Homilies, Book II. xvi. p. 508, Ed. S.P.C.K.]

9. “More especially we pray for the good estate of the Catholic Church.” [Prayer for all conditions of men.]

10. “... This thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the

^m See p. 29.

hands of wicked men, and to suffer death upon the Cross...." [1st Collect, Good Friday.]

11. "One fold under one Shepherd, Jesus Christ our Lord." [3rd ditto.]

12. "O Almighty and Everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe, and to preach thy Word,—Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same ; through Jesus Christ our Lord ; Amen." [Collect, St. Bartholomew's Day.]

13. "O Almighty God, who by thy son Jesus Christ didst give to thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed thy flock,—make, we beseech thee, all Bishops and Pastors of thy flock diligently to preach thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory ; through Jesus Christ our Lord." [Collect, St. Peter's Day.]

14. "O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,—grant us so to be joined together in unity of spirit by *THEIR doctrine*, that we may be an holy temple acceptable unto thee ; through Jesus Christ our Lord." [Collect, St. Simon and St. Jude's Day.]

15. "Whoever shall maintain that the Church of England is not a *true* ('orthodoxam') and *Apostolical* Church, teaching and *maintaining the doctrine of the Apostles*, let him be excommunicated." [3rd Canon, A.D. 1603.]

2ndly. The Ministers of the Church.

1. "Our Saviour Christ himself, and his *holy Apostles*, *St. Paul*, *St. Peter*, with others, were unto the higher powers ... obedient ; whereby it is evident, that

men of the Clergy, and Ecclesiastical *Ministers*, AS THEIR SUCCESSORS, ought &c." [Hom. II. xxi. p. 648.]

2. "Credimus . . . varios in Ecclesiâ esse ordines Ministeriorum: *alios esse Diaconos, alios Presbyteros, alios Episcopos*; quibus institutio populi, et religionis cura et procuratio commissa sit." [Apol. p. 46.]

3. "Ministrum legitimè vocari oportere, et rectè atque ordine præfici Ecclesiæ Dei: neminem autem ad sacrum ministerium pro suo arbitrio, et libidine, posse se intrudere." [Ibid. p. 50.]

4. "Divitiæ, *inquit Hieronymus*, potentiores Episcopum facere possunt; *omnes tamen Episcopi*, quicunque sunt, SUNT SUCCESSORES APOSTOLORUM." [Ibid. p. 304—306.]

5. "Forasmuch as the *ancient Fathers of the Church*, led by the example of the *Apostles*, appointed prayers and fasts to be used at the solemn ordering of *Ministers*; and to that purpose allotted certain times, in which only Sacred Orders might be given or conferred: *we, following their holy and religious example*, do constitute and decree, that no *Deacons* or *Ministers* be made and ordained, but only upon the Sundays immediately following 'Jejunia quatuor temporum,' commonly called 'Ember weeks,' appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so CONTINUED at this day in the Church of England," &c. [31st Can. A.D. 1603.]

6. "The office of *Deacon* being a step or degree to the Ministry, according to the judgment of the *ancient Fathers*, and the practice of the *Primitive Church*; we do ordain and appoint" &c. [32nd Can. A.D. 1603.]

7. "It hath been long since provided by many decrees of the *ancient Fathers*, that none should be admitted either *Deacon* or *Priest*, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be

admitted into Sacred Orders, except he shall at that time exhibit to the *Bishop*, of whom he desireth *imposition of hands*, a Presentation," &c. [33rd Can. A.D. 1603.]

8. " Almighty God, our Heavenly Father, who hast purchased to thyself an Universal Church by the precious blood of thy dear Son; Mercifully look upon the same,— and at this time so guide and govern the minds of thy servants, the *Bishops and Pastors of thy Flock*, that they may *lay hands* suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church :" [1st Ember prayer.]

9. " Almighty God, the giver of all good gifts, who, of *thy divine Providence*, hast appointed divers orders in the Church ; Give thy grace, we beseech thee, to all those who are to be called to any office and administration in the same; &c." [2nd Ember prayer.]

10. " Brother, forasmuch as *the holy Scripture and the ancient Canons* command, that we should not be hasty in *laying on hands*, and admitting any person to government in the Church of Christ, which he hath purchased with no less a price than the effusion of his own blood; before I admit you &c." [Service for the Consecration of Bishops.]

11. " Take thou authority to execute the office of a *Deacon* in the Church of God committed unto thee ; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself." [Service for the Ordering of Deacons.]

12. " Receive the Holy Ghost for the office and work of a *Priest* in the Church of God, now committed unto thee by *the Imposition of our hands*. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of

God, and of his holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto." [Service for the Ordering of Priests.]

13. "Receive the Holy Ghost, for the office and work of a *Bishop* in the Church of God, now committed unto thee *by the Imposition of our hands*; In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the Grace of God which is given thee *by this Imposition of our hands*: for God hath not given us the spirit of fear; but of power, and love, and soberness.

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. [The Archbishop here delivers him the Bible.] Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that, when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen." [Service for the Consecration of Bishops.]

14. "Almighty and ever-living God, . . . we make our humble supplications unto thee for these thy servants, upon whom, *after the example of thy holy Apostles, we have now laid our hands; &c.*" [Order of Confirmation.]

15. The first Gospel appointed to be read at the Consecration of Bishops, is John xxi. 15, &c. "Jesus saith to Simon Peter . . . Feed my sheep." The second Gospel is

John xx. 19, &c. "Then saith Jesus *to them* again, 'Peace be unto you: as my Father hath sent me, *even so send I you.*' And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' " The third Gospel is Matthew xxviii. 18. "Jesus came and spake *unto them*, saying, 'All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, *I am with you always, even unto the end of the world.*' " [Service for the Consecration of Bishops.]

3rdly. The Sacrament of Baptism.

1. " *M.* Quot in Ecclesiâ suâ Sacraenta instituit Dominus ?

A. Duo.

M. Quæ ?

A. Baptismum et Sacram coenam: quorum communis est inter omnes fideles usus. Altero enim *renascimur*, altero &c." [Latin Catech. p. 159.]

2. " *M.* Quæ est arcana et spiritualis gratia ?

A. Ea duplex est: remissio videlicet peccatorum, et *regeneratio*, quæ *utraque* in externo illo signo solidam et expressam effigiem suam tenent.

M. Quomodo ?

A. Primùm, quemadmodum &c. deinde, *regenerationis initium*, id est naturæ nostræ mortificatio, vel *immerione in aquam*, vel ejus aspersione exprimitur. Postremò verò, *quùm ab aquâ*, quam ad momentum subimus, *statim emergimus*, nova vita, quæ est *regenerationis nostræ pars altera atque finis*, repræsentatur." [Ibid. p. 159, 160.]

3. “*A. Et sicuti in Baptismo semel renati sumus, ita &c.*” [Ibid. p. 168.]

4. “*A. et sacræ Literæ, et optimi atque antiquissimi etiam interpres docent, per Baptismum itidem membra nos corporis Christi, et ex ejus carne atque ossibus esse, et in unum cum ipso corpus coalescere :*” [Ibid. p. 171.]

5. “*A. ut sicuti per Baptismum semel regeneramur in Christo, et in ejus corpus primùm quasi cooptamur, et inserimur ; ita &c.*” [Ibid. p. 172.]

6. “*Et Baptismum quidèm sacramentum esse remissionis peccatorum, et ejus ablutionis quam habemus in Christi sanguine ;* ... (namely, the washing away of the old nature to the putting on of the new ; for we read afterwards, “*Christum enim asserimus verè sese præsentem exhibere in Sacramentis suis : in Baptismo, ut EUM induamus ; in Coenâ &c.*” [Apology, pp. 64 and 70.]

7. “*That house of God, wherein be administered the Sacraments and mysteries of our Redemption. The fountain of our regeneration is there presented unto us, &c.*” [Hom. II. iii. p. 297.]

8. At the end of the IXth Article, “*them that believe and are baptized*” is the translation of the words in the original Latin edition “*renatis et credentibus.*”

9. “*None can enter into the kingdom of God, except he be regenerate ;*” ... “*We call upon thee for this Infant, that he coming to thy holy baptism may receive remission of his sins by spiritual regeneration :*” ... “*Give thy holy Spirit to this Infant, that he may be born again ;*” ... “*sanctify this Water to the mystical washing away of Sin ; and grant that this child, now to be baptized therein, may receive the*

ⁿ Thus Cranmer.

“*Our Saviour Christ hath also ordained one visible sacrament of spiritual regeneration in Water, &c.*” [Works, vol. ii. p. 302. Ed. Jenkyns.]

fulness of thy grace;" — "N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost"— "Seeing *now*, dearly beloved brethren, that this child is *regenerate*," (office for public baptism) "seeing *now*, dearly beloved brethren, that this child is *BY BAPTISM regenerate*," (office for private baptism) "We yield thee hearty thanks, most merciful Father, that it *HATH PLEASED* thee to *regenerate* this infant," (both offices,) "I certify you that in this case all is well done, and according unto due order, concerning the baptizing of this child; who, being born in original sin, and in the wrath of God, is *now*, *BY THE LAVER^o OF REGENERATION IN BAPTISM*, received into the number of the children of God, and heirs of everlasting life;" (Off. Private Baptism.)—[Ministration of public and private baptism.]

10. "Almighty and everliving God, who *HAST* vouchsafed to *regenerate* these thy servants *by water and the Holy Ghost* *strengthen* them, we beseech thee, &c."

^o Bishop Andrews adopted this expression in his 'Form of Consecration of a Church or Chapel:' [Sparrow, pp. 383 and 386.]

"Hæc precatus Episcopus *Baptisterium* adit, atque, impositâ manu, ait,

Regard, O Lord, the supplications of thy servants, and grant that those children that shall be baptized in *this Laver of the new birth*, may be sanctified and washed with the Holy Ghost; &c.

Et post usitatas Collectas hanc specialem addidit Episcopus,

O Lord God, mighty and glorious we are here now assembled to put thy name upon this place, to make it thy house, and wholly and only consecrate it to the invocation of thy Glorious name, wherein the Holy Sacraments (*the Laver of Regeneration* and the Commemoration of the precious death of thy dear Son) may be administered; &c."

"that they may *continue* thine and daily *increase* in thy Holy Spirit &c." [Order of Confirmation.]

11. "Laudandus est *Ecclesiae* mos baptizandi parvulos, et retinendus est." ['Interpretations and further considerations,' &c. Cardwell. D. A. i. 208.]

4thly. The Sacrament of the Lord's Supper.

1. "Before all other things, this we must be sure of especially; that this Supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done, *as his holy Apostles used it, and the good fathers in the Primitive Church frequented it.* For (as that worthy man *St. Ambrose* saith) he is unworthy of the Lord, that otherwise doth celebrate that mystery, than *it was delivered by Him.*" [Hom. II. xv. p. 486.]

2. "Let us rather in these matters follow the advice of *Cyprian* in the like cases; that is, *cleave fast to the first beginning*, hold fast the Lord's tradition, do that in the Lord's commemoration which he himself did, *he himself commanded, and his Apostles confirmed.*" [Ibid.]

3. "Let us therefore so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of no idolatry, &c. so may we the boldlier have access thither to our comfort. Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof; *but thus much we must be sure to hold*, that in the Supper of the Lord there is *no vain ceremony, no bare sign, no untrue figure of a thing absent*^p: (Matth. xxvi.) *But*, as the Scripture saith,

^p Thus Cranmer, in his disputation with Chedsey;

"In the assertions of the Church and of religion, trifling and new-fangled novelties of words, so much as may be, are to be eschewed, whereof riseth nothing but contention and brawling

the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, *yea, the*

"about words: and we must follow, so much as we may, the manner of speaking of the Scripture.

" In the first conclusion, *if ye understand by this word 'really,'* ('realiter,') '*re ipsd,'* i. e. '*in very deed and effectually,'*—so *"Christ, by the grace and efficacy of His passion, is in deed and truly present to all his true and holy members.*

" *But if ye understand by this word 'really,' 'corporaliter,'* i. e. '*corporally,'* so that by the body of Christ is understood a '*natural body and organisical,*—so the first proposition doth vary, "not only from the usual speech and phrase of Scripture, but "also is *clean contrary to the holy word of God,* and Christian "profession; when as both the Scripture doth testify by these "words, and also the *Catholic Church hath professed from the beginning,* Christ to have left the world, and to sit at the right "hand of the Father, till he come to judgment." [Works, vol. iv. p. 11, 12.]

This distinction is very important, but not always kept in view: the case seems to be this. The phrase '*corporal presence*' means in the mouth of the Romanist "*the presence of Christ's natural and organisical body:*" to *this* the Church says, "*there is no 'corporal presence':*" then some men, hearing the words, "*there is no corporal presence,*" and *considering the first intention only* of the phrase, viz. '*the presence of a body,*' conclude that the body of Christ is *not present at all* in the Sacrament, and that, consequently, the holy feast is a *mere commemoration*. Again, the phrase "*really*" means in the mouth of the Romanist "*materially;*" i. e. that "*the natural and organisical body is materially present:*"—To *this* the Church says, "*Christ is not present 'really,'*" or "*there is no 'real presence':*"—Then some men, hearing these words, and *considering (as in the other instance) the first intention only* of the phrase, viz. "*indeed and truly,*" conclude that the body of Christ is not strictly speaking and indeed present in *any* sense, and that, consequently, there is only the

communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, *whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality.* (1 Cor. x.) The true understanding of this fruition and union, which is betwixt the body and the head, betwixt the true believers and Christ, *the ancient Catholic Fathers* both perceiving themselves, and commanding to their people, *were not afraid to call this supper, some of them, the salve of immortality and sovereign preservative against death; other, a deifical communion; other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the resurrection; other, the food of immortality, the healthful grace, and the conservatory to everlasting life.* (Iren. lib. iv. cap. 34. *Ignat. Epist. ad Ephes. Dionysius, Origen, Optat. Cypr. de Cœnâ Domini. Atha. de pec. in Spir. Sanct.*) All which sayings, both of the holy Scripture and godly men, truly attributed to this celestial banquet and

mere “sign of a thing absent!”—Against both of these misconceptions of her meaning, therefore, the Church of England in her Catechism asserts the Catholic Faith: to the first,—that “the body and blood of Christ are taken and received by the faithful in the Lord’s supper;”—to the second,—that they are “verily and indeed” so taken. The passages here given from her formulæries illustrate this more forcibly; all tending to warn us (in the words of the homily) that “thus much we must be sure to hold,” or we lose the nature and the efficacy of the Sacrament. It is bread and wine,—and it is the body and blood of Christ too:—The Church only asserts the *ōn*, the *fact* as written in the Word of God, and received Catholicly; the *πῶς*, the ‘*how* this is,’ her faith does not ask. She is content to acknowledge it a mystery—but a *blessed* one.

feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food! Not as especially regarding the terrene and earthly creatures which remain; but always holding fast and cleaving by faith to the rock, whence we may suck the sweetness of everlasting salvation." [Ibid. pp. 487—489.]

4. "That Faith is a necessary instrument in all these holy ceremonies, we may *thus* assure ourselves" " *St. Paul saith*" "for, saith *St. Augustine*" "Therefore, saith *Cyprian*" "Whereas by the advice of the *Council of Nicene* we ought to lift up our minds by faith &c." [Ibid. p. 490.]

5. " *Take then this lesson*, O thou that art desirous of this table, *of Emissenus, a godly Father*, that *when thou goest up to the reverend Communion*, to be satisfied with spiritual meats, *thou look up with faith upon the holy body and blood of thy God*, *thou marvel with reverence*, thou touch it with the mind, thou receive it with the hand of thy heart, and *thou take it fully with thy inward man*. (*Euseb. Emis. Serm. de Euchar.*) Thus we see, beloved, that, resorting to this table, we must pluck up all the roots of infidelity, *all distrust in God's promises*; that we make ourselves living members of Christ's body." [Ibid.]

6. "So that at this table we receive not only the outward sacrament, but the spiritual thing also; *not the figure, but the truth*; *not the shadow only, but the body*; not to death, but to life; not to destruction, but to salvation." [Ibid. p. 491.]

7. "Wherefore, saith *Basil*, it behoveth him that cometh *to the body and blood of Christ*, in commemoration of him that died and rose again, not only to be pure from all filthiness of the flesh and Spirit, lest he eat and drink his own condemnation, but also to shew out evidently a memory of

Him that died and rose again for us, in this point, that ye be mortified to sin and the world, to live now to God in Christ Jesu our Lord." (*De Bap. l. i. c. 3.*) [Ibid. p. 492.]

8. "The which thing because we ought chiefly at this table to solemnize, *the Godly fathers named it 'Eucharistia,'* that is, thanksgiving: as if they should have said, Now, above all other times, ye ought to laud and praise God." [Ibid.]

9. "Furthermore, for newness of life it is to be noted that *St. Paul* writeth, 'That we being many, are one bread and one body; for all be partakers of one bread;,' declaring thereby not only our communion with Christ, but that unity also, wherein they that eat at this table should be knit together . . . So joined by the bond of love in one mystical body, *as the corns of that bread in one loaf.* In respect of which straight knot of charity, *the true Christians in the Primitive Church called this Supper, Love.* As if they should say, none ought to sit down there that were out of love and charity, who bare grudge and vengeance in his heart, who also did not profess his kind affection by some charitable relief for some part of the congregation. And *this was their practice.* *O heavenly banquet then so used!* *O godly guests,* who so esteemed this feast! *But O wretched creatures that we be at these days, &c.*" [Ibid. p. 493, 494.]

10. "Grant us, therefore, Gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in Him, and He in us." [Communion Service.]

11. "Almighty, and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of *the most precious body and blood* of thy Son, our

Saviour, Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and *that we are very members incorporate in the mystical body of thy Son*, which is the blessed company of all faithful people, &c." [Ibid.]

12. "A. Baptismum et *Sacram Cœnam*: quorum . . . altero renascimur, altero sustentamur ad vitam æternam." [Lat. Cat. p. 159.]

13. "A. . . Hæc est cœnæ Dominicæ forma atque ratio, quam, quoad ipse venerit, tenere et sanctè observare oportet.

M. In quem usum?

A. Ut mortis Domini summique beneficii illius, quo per eam affecti sumus, gratam perpetuò *memoriam celebremus*, et retineamus; ET, sicuti in Baptismo semel renati sumus, ità *Cœnæ Dominicæ ad vitam spiritualem atque sempiternam jugitèr alamur atque sustentemur.*" [Ibid. p. 167, 168.]

14. "M. Duasne etiam in hoc Sacramento, ut in Baptismo, partes esse dicis?

A. Ità. Panem nempe et vinum, externa signa, quæ oculis cernuntur, attractantur manibus, gustu percipiuntur; et *Christum ipsum*, quo animæ nostræ, ut proprio suo alimento, interiùs nutruntur." [Ibid.]

15. "M. Beneficiorum ergò, quæ commemorâsti, *non imago tantum, sed et ipsa veritas* in Cœnâ exhibetur?

A. *Quid ni?* Quum enim Christus ipsa sit Veritas, non dubium est, quin quod verbis testatur, et signis repræsentat, id reverà etiam præstet, et nobis exhibeat; quòdque sibi fidentes *tam certò faciat corporis et sanguinis sui participes*, quàm certò se panem atque vinum ore et ventriculo recepisse sciunt." [Ibid. p. 170.]

16. "A. In utroque Sacramento, rerum externarum naturis non mutatis, sed accidente Divino verbo, gratiâque cœlesti, ea est efficientia, ut, sicuti in Baptismo semel regeneramur in Christo, et in ejus corpus primùm quasì cooptamur et inserimur; ità Cœnam Dominicam ritè percipientes, *corporis et*

sanguinis sui nutrimento planè Divino, et salutis atque immortalitatis plenissimo, Spiritū Sancti operā nobis communicato, à nobis verò fide, quasi animæ nostræ ore, excepto, ad æternam vitam jugiter alamur atque sustentemur; utrobique in unum cum Christo corpus coalescentes. [Ibid. p. 172.]

17. “*A. Summa illa sit; sicuti non crassam aliquam conjunctionem imaginor, ita arcanam et mirificam illam corporis Christi in cœnâ communicationem, arctissimam, certissimam, verissimam, et plenè summam esse statuo.*” [Ibid. p. 173.]

18. “*Sancta et Divina mysteria.*” [Ibid. p. 176.]

19. “*Disertèque pronunciamus, in Cœnâ credentibus verè exhiberi corpus et sanguinem Domini, carnem Filii Dei, vivificantem animas nostras, cibum supernè venientem, immortalitatis alimoniam, gratiam, veritatem, vitam: eamque communionem esse corporis et sanguinis Christi, cuius participatione vivificamur, vegetamur, et pascimur ad immortalitatem, et per quam conjungimur, unimur, et incorporamur Christo, ut nos in illo maneamus, et ille in nobis.*” [Apology, p. 62.]

20. “*Panem et vinum dicimus esse sacra et celestia mysteria corporis et sanguinis Christi, et illis Christum ipsum, verum panem æternæ vitæ, sic nobis præsentem exhiberi, ut ejus corpus, sanguinemque, per fidem verè sumamus:*” [Ibid. p. 68.]

21. “*Nec tamen cùm ista dicimus, extenuamus Cœnam Domini, aut eam frigidam tantùm cæremoniam esse docemus, et in eâ nihil fieri, quod multi nos docere calumniantur. Christum enim asserimus verè sese præsentem exhibere in Sacramentis suis: In Baptismo, ut eum induamus; in Cœnâ, ut eum fide et Spiritu comedamus, et de ejus cruce ac sanguine habeamus vitam æternam: idque dicimus non perfunctoriè, et frigidè, sed re ipsâ et verè fieri. . . . Ita enim nobis in illis mysteriis Christus ipse totus, quantus quantus est, offertur et traditur, ut verè sciamus, esse jam nos carnem de ejus carne, et os de ossibus ejus, et Christum in nobis*

manere et nos in illo. Itaque . . . Cyrillus . . . ait, “et Concilium Nicenum . . . disertè vetat,” . . . “et, ut Chrysostomus recte scribit,” . . . “Et Cyprianus . . . inquit,” . . . “et Augustinus . . . inquit, &c.” [Ibid. p. 70. 72.]

22. “And we declare, that this situation of the Holy Table doth not imply that it is, or ought to be esteemed, a true and proper Altar, whereon Christ is again really sacrificed; but *it is, and may be called an ‘Altar’ by us, in that sense in which the Primitive Church called it an ‘Altar,’ and in no other.*” [viith Can. A. D. 1640. Sparrow, p. 362.]

Q. There being but one Church, in what does its unity consist?

A. It consists in ‘what the Church *has*,’ i. e. in the one common possession, by all particular Churches, of the same one supply of spiritual blessings. Thus;

“*Hi omnes, licet diversis temporibus atque locis separati sint atque distracti, ubicunque gentium, ubicunque terrarum fuerint, unius tamen sunt ejusdemque corporis, cuius caput Christus est, membra inter se quam maximè connexa atque cohærentia. Ea est piis hominibus et cum Deo et inter se communitas. SPIRITUS ENIM, fidei, sacramentorum, precum, remissionis peccatorum, et æternæ felicitatis, omniumque adeò BENEFICIORUM, QUÆ DEUS ECCLESIAE PER CHRISTUM LARGITUR, COMMUNITATE sunt inter se conjunctissimi.*” [Lat. Cat. p. 104.]

Q. In the ‘Unity of Spirit’ then;—but is not the ‘bond of peace’ between the particular Churches also a necessary note?

A. Not *necessary*, though of course it is not only much to be desired, but every particular Church is heavily responsible for any act of its own which

breaks that bond. Thus, although the Latin Catechism goes on to say,

“Quin et concordiae atque amoris inter se vinculis arctissimis ita sunt astricti, ita unum est omnibus propositum, ut eadem sit utilitas uniuscujusque et universorum; et in id maximè studium incumbant, quomodo, beneficiis ultrò citròque datis atque acceptis, sese mutuo cum ad alia omnia, tum præcipuè ad beatam illam æternamque vitam, consilio atque auxilio juvent,”—

yet the Apology of the Church of England says,

“Unitas quidem et consensio maximè convenit religioni; non tamen est ea certa et propria nota Ecclesiæ Dei;”

of which it gives instances from the ancient ages of the Church.—The unity, therefore, is not an unity of peace among one another,—but an unity of Spirit received by all in common from Christ;—or, as was said, an unity in ‘what we have,’—in the one possession received. [See Lat. Cat. p. 104, 105. Apol. p. 102, 96.]

Q. Is there any other feature in the Visible Church, which has not been described here?

A. Yes; its Discipline, and the due use of the authority of the keys; which, however, is also not an *essential* characteristic, although necessary to its *healthy* state; it will exist in all “Ecclesiis *bene* institutis atque moratis, [Lat. Cat. p. 179] and therefore will be considered afterwards, (see under Art. XXXIII.)—for at present we have only been considering *essential* marks.

Q. To proceed then. The nature of the Visible

Church, as stated by our Reformers, appears certainly to be such as you have represented ;—What is your next point ?

A. The *authority* which is attributed by them to the Church, of which the nature has just been described.

Q. To what does it amount ?

A. To this :—That “The Church,” besides having “power to decree rites and ceremonies,” (which we will speak of by and bye, [under Art. XXXIV.]) “hath” also “authority in controversies of Faith.” [XXth Article.]

Q. What is the first subject, on which our Reformers have admitted this authority ?

A. The first is,—on the *existence* and *authenticity* of Holy Scripture.

Q. Whence do you gather their admission on this subject ?

A. From the VIth Article ; which says,—“In the name of ‘the Holy Scripture’ we do understand those *canonical* books of the Old and New Testament, of whose authority *was never any doubt in the Church.*”

Q. Have our Reformers admitted the same final testimony on any other subject, besides the existence and authenticity of Holy Scripture ?

A. They have. With regard to *its Sufficiency* they trust to the witness of the same Early Church, on whose word they acknowledge its authenticity. And they assert the fact of its sufficiency in these

words,—“ Holy Scripture containeth all things necessary to Salvation.” [VIth Article.]

Q. But how does it appear that this assertion rests on the grounds you mention ?

A. From the following passages :

1. “ *As the great Clerk and Godly preacher St. John Chrysostom saith*, Whatsoever is required to the salvation of man, is fully contained in the Scripture of God. . . . if it shall require to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or exhort, or to do any other thing requisite for our salvation,—all those things, *saith St. Chrysostom*, we may learn plentifully of the Scripture. There is, saith *Fulgentius*, abundantly enough, both for men to eat, and children to suck.” [Hom. I. i. p. 2, 3.]

2. “ In the Holy Scriptures we find Christ; in Christ we find God: . . . and contrary wise, *as St. Jerome saith*, the ignorance of Scripture is the ignorance of Christ.” [Hom. II. xvii. p. 536.]

3. “ *Rectè sanè . . . scribit Chrysostomus*: Hæretici, inquit, claudunt januas veritati; sciunt enim, si illæ pateant, Ecclesiam non fore suam. *Et Theophylactus*, Verbum, inquit, Dei est lucerna, ad quam fur deprehenditur. *Et Tertullianus*, Sacra, inquit, Scriptura hæreticorum fraudes et furta convincit.” [Apology, p. 186.]

4. “ Nos quidem, non, ut isti solent, ad flammas confugimus, sed ad Scripturas; nec illos ferro obsidemus, sed verbo Dei. Ex illo, *ut Tertullianus ait*, Fidem alimus, ex illo spem erigimus, ex illo fiduciam firmamus.” . . . “ *Immò, ut vir sanctissimus Justinus Martyr de se loquitur*, ne Deo quidem ipsi fidem haberemus, si aliud nos doceret Evangelium. *Nam quòd isti sacras Scripturas, quasi mutas et inutiles*, missas faciunt, et ad Deum potius ipsum in Ecclesiâ

et in conciliis loquentem, hoc est, suos ipsorum sensus et sententias, provocant,—est ea ratio inveniendæ veritatis et admodum incerta et valdè periculosa, et quodammodo fanatica, et à sanctis patribus non approbata. *Chrysostomus* quidem ait, . . . quemadmodum . . . Christus negabat se loqui à seipso, cùm loqueretur ex Lege et è Prophetis; ità nunc, si quid præter Evangelium nomine Sancti Spiritus nobis obtrudatur, non est credendum. . . . *Hæc Chrysostom.*”

[Ibid. p. 188, 190.]

5. “Extant hodiè sacræ literæ, extant scripta Apostolorum et Prophetarum, ex quibus *et omnis veritas et doctrina Catholica* probari possit, et omnis hæresis refutari.”— . . . “*Sic semper pii Patres* contrà hæreticos non aliundè, quàm è Sacris Scripturis pugnaverunt. *Augustinus*, cùm disputaret adversùs Petilianum hæreticum Donatistam, *Ne, inquit*, audiantur inter nos hæc verba, ‘Ego dico,’ aut ‘Tu dicas;’ Sic potiùs dicamus, ‘*Hæc dicit Dominus*’ ibi quæramus Ecclesiam; ibi discutiamus causam nostram. *Et Hieronymus*: *Omnia, inquit*, ea, quæ absque testimonio scriptorum quasi tradita ab Apostolis asseruntur, percutiuntur gladio Dei. *Ambrosius* etiam ad Gratianum Imperatorem, Interrogentur, *inquit*, Scripturæ: interrogentur Apostoli: interrogentur Prophetæ: interrogetur Christus. *Non dubitabant*, videlicet, *tum temporis Catholici patres et Episcopi religionem nostram* satis è divinis Scripturis probari posse: nec unquam illi quenquam habere ausi sunt pro hæretico, cuius errorem non possent ex iisdem illis scripturis perspicuè, et liquidò coarguere.”— . . . “Quare, si nos sumus hæretici, si isti sunt (quod appellari volunt) catholici, *cùr non faciunt id, quod vident patres catholicos semper fecisse?* *Cùr nos è sacris Scripturis non convincunt?* *Cùr nos ad illarum examen non revocant?* *Cùr nos non ostendunt à Christo, à Prophetis, ab Apostolis, à sanctis Patribus discessisse?* *Quid hærent?*

Quid fugiunt? Est Dei causa. Cur eam dubitant permettere verbo Dei?" [Ibid. p. 32—36.]

6. "Recipimus et amplectimur omnes *Canonicas Scripturas*, et Veteris et Novi testamenti:— . . . in illis ea omnia, quæcunque ad nostram salutem sint necessaria, ut *Origenes*, *Augustinus*, *Chrysostomus*, *Cyrillus*, docuerunt, cumulatè et plenè contineri :" [Ibid. p. 58. 60.]

Q. Pray explain more clearly what is meant by the terms 'canonical' and 'sufficiency.'

A. They may be explained thus. Christian doctrine, although *now written*, was *once unwritten* doctrine. The Church was a 'cœtus fidelium,' i. e. of persons professing *the faith* once delivered to the Saints, from its first formation recorded in *Acts ii. 41*. which *formation* has been already said to have been the *first fact* in the history of Christians; and therefore antecedent to the *later fact* of *Holy Scripture being given*^q. This Faith then, as taught orally by the Apostles, continued unwritten, till the Church had received in process of time such a collection of Apostolic writings, as it perceived to contain all that hitherto unwritten Faith: and, as soon as the Church observed the fact of this Faith or Doctrine having thus become written, it bore witness to that fact by declaring the *Canon*, or attested list of inspired writings, complete; and, from that completeness, witnessed also its sufficiency; i. e. the fact that the whole of the pre-

^q τὸ δὲ καθ' αὐτὸ καὶ ἡ οὐσία, πρότερον τῇ φύσει τοῦ πρὸς τι. [Aristot. Eth. Nic. l. i.]

viously unwritten Faith was contained therein. But it is obvious that the *Doctrine*, whether unwritten, as at first, or contained in Scripture, as now, was the *very same* doctrine. The *Writing* then, (although not, of course, an accident in God's Providence and Will,) was yet, in the logical sense, merely *an accident*, as far as regards the intrinsic character of the *doctrine itself*: and, although it is *for us* contained in Scripture *now*, yet it was *not* by the Early Church *derived* from Scripture *in the first instance*.

Q. But how is Scripture said to 'contain' all things necessary to Salvation?

A. So far it contains them, that "Whatsoever is not read therein, *nor may be proved thereby*, is not to be required of any man that it should be believed as an *Article of Faith*, or be thought requisite or necessary to Salvation." [VIth Article.] Or, as it is explained in the Ordination Service; "Are you persuaded that the holy Scriptures contain sufficiently all doctrine *required of necessity for eternal salvation* through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be *concluded and proved* by the same?"—"I am so persuaded, and have so determined, by God's grace." [Ordering of Priests, and Consecration of Bishops.]

Q. Very well:—but *by whom* are such things to be ‘concluded and proved’ by Scripture?

A. The general principle our Reformers have plainly declared in the canons of 1571 A.D. which are of equal authority with the Articles themselves, having been made by the same Convocation which first obliged the Clergy to subscription. For the canon about Preachers cautions them “In the first place to be careful never to teach any thing to be religiously held and believed by the people, except what agrees with the doctrine of the Old or New Testament, and *what the Catholic Fathers and ancient Bishops have concluded* (collegerint) *out of that very doctrine.*” [Can. “Concionatores.” Sparrow, p. 237.]

Q. Are any such conclusions held out to us as of especial and peculiar value?

A. Yes, in the VIIIth Article,—where are instanced “*the three Creeds*, Nicene Creed, Athanasius’s Creed, and that which is commonly called ‘the Apostles’ Creed’;”—and the reason is added; “for they may be proved by *most certain* warrants of Holy Scripture:” since it was necessary that they should be so proved, inasmuch as they are in their present shape of later date than that age of the Church, on whose authority we believe in the sufficiency of Holy Scripture in the sense which has been explained.

Q. But have these, in their present shape, been ‘collecti’ and proved from Scripture?

A. History shews this.—Creeds in *some* shape,—

that is, *some* form of profession of faith,—have always existed in the Church, and been required as preparatory to receiving the Sacrament of Baptism: of which we have an instance, even in the time of the Apostles, in the case of the Ethiopian Eunuch^r. These creeds were different in different Churches; but all had the *same substance*, and were all summaries of the Gospel, more or less developed. They had in each case been orally received from the Apostles who founded the several Churches,—and thus were used as unwritten traditional summaries till the Nicene Council in 325 A.D. when there was a general review of them by the assembled Church. The Arian errors, which it was feared might have crept into some of them, were first refuted by an appeal to Holy Scripture^s:—Having thus negatived the heretical doctrines, the several creeds were recited and compared together in order to ascertain the positive traditional truth:—Upon which comparison, one form was arranged and agreed upon; and, to prevent the danger of future error, embodied in writing:—This written form, thus derived from tradition, was next proved by a reference to Scripture; according to the principle then received in the Church of its Sufficiency, of which Constantine the Great in his excellent oration to the Council reminded them; viz. that “The

^r See Palmer's History of the Church, p. 55, 56.

^s See Mr. Keble's Postscript to the third edition of the Sermon entitled “Primitive Tradition, &c.” p. 55, 56.

Evangelical and Apostolical books, and the divine oracles of the ancient prophets, do clearly teach us whatsoever we are to believe concerning God,"—saying in the conclusion, "Let us take the solution of those things that are questioned out of the divinely inspired oracles, or Holy Scriptures; certainly accounting nothing as an *article of faith*, but what may be *proved from thence*^t." And this creed, so proved, was

First, confirm'd with additions,—in making which (as Pearson say) "they spake most warily, *using the words of the Scripture*, and the language of the Church,"—by the Constantinopolitan Council A.D. 381, which stated in its 1st Canon, that "The Holy Fathers met together at Constantinople have determined, that the Creed of the 318 bishops assembled at Nice, remain firm;" &c. [Johnson's Codes and Canons, &c. p. 114.];

Secondly, it was, with the Constantinopolitan additions, enjoined to be used as the sole form of profession of faith, and all additions ever to it were forbidden, by the Ephesine Council A.D. 431^x, which stated in its 7th Canon, "that they who pub-

^t Εὐαγγελικαὶ γὰρ βίβλοι καὶ ἀποστολικαὶ, καὶ τῶν παλαιῶν προφητῶν τὰ θεοπίσματα, σαφῶς ἡμᾶς ἀπερ χρῆ περὶ τοῦ θείου φρονεῖν ἐκπαιδεύουσι. . . . Ἐκ τῶν θεοπνέυστων λόγων λάβωμεν τῶν ζητούμενων τὴν λύσιν. [Constant. Orat. ad Syn. Nic. apud Theodoret. Hist. Eccles. lib. i. c. 7. p. 25. ed. Par. 1673.] as quoted in Beveridge on XXXIX Articles, [Works, vol. ix. p. 215. ed. Horne. London, 1824.]

^u Pearson on the Creed, vol. ii. p. 404. note (r) ed. Oxford, M DCC XCVII.

^x Pearson, ibid.

lish any Creed except that of Nice, . . . if he be a Bishop, or a Clergyman, let them be deposed ; if Laymen, excommunicated,” [Johnson, *ibid.* p. 125, 126.]—and whose judgment is thus reported by Evagrius, *καὶ μετὰ ταῦτα ἀναγνωσθέντος τοῦ ἐν Νικαίᾳ ἀγίου συμβόλου καὶ πρὸς γε τοῦ ὅρου τῶν ἔκατον πεντήκοντα ἀγίων Πατέρων* (ἐν τῇ Κωνσταντινούπολει) *ἐπίγιαγον, ἥρκει μὲν οὖν εἰς ἐντελῆ τῆς εὐσεβείας ἐπίγνωσιν τε καὶ βεβαίωσιν τὸ σοφὸν καὶ σωτήριον τοῦτο τῆς θείας χάριτος σύμβολον, &c.* [Evagr. Hist. Eccles. lib. ii. cap. 4. quoted by Beveridge on the VIIIth Article, p. 273.] ;

Thirdly, It was again established,—as the Ephesine council had decreed, without the allowance of addition,—by the Chalcedon council A.D. 451,—which stated in its first Canon, “We pronounce it to be fit and just, that the Canons of the Holy Fathers made in every Synod to this present time be in full force :” [Johnson, *ibid.* p. 127. See also Evagr. Hist. Eccles. lib. ii. cap. 18.] ;

Fourthly, It was, under these sanctions, received by the Church over the whole world, and acknowledged finally as the one true summary of the Gospel, expressing certain ‘collectiones,’ or conclusions, the premisses of which are contained in Holy Scripture.

Thus I have answered the question with regard to *one* of the three Creeds: and with regard to the *other two*, viz. “Athanasius’s”, and that commonly called “the Apostles’” Creed, it is not necessary to speak particularly: inasmuch as both of them are

in substance the same as the Nicene ; the former being a fuller, the latter, a shorter form. It was on this account, that, when the Athanasian Creed was published, it was received without hesitation ; and that the Apostles' Creed still continued to be (what it had always been) the Baptismal Creed of the Western Church, although the Western Church of course superadded the Nicene to her Formularies ; while in the Eastern Church the Nicene became the Baptismal Creed in place of the old forms in use before the sitting of the Council.

Q. On this view, then, it would seem that *the evidence* for the three Creeds is the same as the evidence for the Bible,—would it not ?

A. Precisely.—So that any person (a Socinian, for instance,) who rejects any article of these Creeds, would, according to consistent reasoning, reject Holy Scripture : since it has been shewn that the reception of the Canonical books rests on the Universal testimony of the Church ; and *the same* universal testimony has also been given in favour of the three Creeds.

Q. What relation does the Church of England consider the three Creeds to bear to Holy Scripture ?

A. She considers them as such ‘collections’ or conclusions, the premisses of which are contained in the Bible.

Q. Whence do you shew this ?

A. The VIth and VIIth Articles were originally *one*. See the following passages :

“Sacra Scriptura in se continet omnem doctrinam pietatis: ex quâ sufficientè et error omnis convinci possit, et veritas stabiliri.

Symbolum Nicenum, Athanasii, et quod communiter Apostolorum’ dicitur, continet brevissimè articulos Fidei nostræ sparsim in Scripturis ostensos. QUI ISTIS NON CREDERINT, INTER VEROS CATHOLICOS NON SUNT RECIPIENDI.”

[‘Interpretations and further considerations’ &c., drawn up by the Archbishop (Parker) and Bishops, of Queen Elizabeth’s ‘Injunctions’ of A.D. 1559. See Cardwell, Document. Ann. vol i. pp. 203, 204, note, and 208.]

“II. I believe also whatsoever is contained in the holy Canonical Scriptures, in the which Scriptures are contained all things necessary to salvation, by the which also all errors and heresies may sufficiently be reproved and convicted, and all doctrine and articles necessary to salvation established. I DO ALSO MOST FIRMLY BELIEVE and confess all the Articles contained in THE THREE CREEDS, the Nicene Creed, Athanasius’s Creed, and our common Creed called the Apostles’ Creed; FOR THESE DO BRIEFLY CONTAIN THE PRINCIPAL ARTICLES OF OUR FAITH, WHICH ARE AT LARGE SET FORTH IN THE HOLY SCRIPTURES.”

[‘A Declaration of certain principal articles of Religion, set out by the order of both Archbishops Metropolitans, and the rest of the Bishops, for the Uniformity of doctrine, to be taught and holden of all Parsons, Vicars, and Curates, &c.’ A.D. 1559. Cardwell, ibid. 231, 232.]

N.B. Dr. Cardwell says in a note (p. 231) that this Declaration was “put forth by Archbishop Parker with the concurrence of the other Bishops, and intended to be used until articles of Faith could be drawn up and enjoined by Convocation.—Strype, Ann. vol. i. P. I. pp. 325-329. Burnet, H. R. vol. ii. p. 810.”

It is clear, therefore, that the VIth and VIIIth Articles were intended to be contemplated together, although subsequent circumstances made it neces-

sary, before the Reformers left the subject of 'Holy Scripture,' to insert a caution about 'The Old Testament' between the two.

Q. You stated that the three Creeds were by the Church of England held out to us as of peculiar value: what illustration have you to offer of this statement?

A. Passing over the strong assertion just quoted, "*Qui istis non crediderint, inter veros Catholicos non sunt recipiendi,*" I will mention some others;

1. "*M. Evangelii ergo simulque Fidei nostræ Summa quænam est?*

A. Ea nimurum ipsa, quâ Fidëi Christianæ præcipua capita, *brevitè olim perstricta*, continentur: quæque vulgò Symbolum Apostolorum appellatur. . . . *compendium fidei*, quo Christiani à non Christianis distinguntur, . . .

M. Sed quâ de causâ Apostolorum Symbolum dicitur?

A. Quòd *vel ab ore* Apostolorum exceptum, *vel ex illorum scriptis* summâ fide *collectum*, AB INITIO USQUE ECCLESIAE RECEPTUM, perpetuò inter omnes pios firmum, ratum atque immotum, ut *certa atque constituta Christianæ Fidëi regula*, permanserit." [Lat. Cat. pp. 53, 54.]

2. "*A.* Ea tantùm in Symbolo recensentur, quæ sunt in Redemptione nostrâ præcipua, quæque illius itâ sunt propria, ut *ejus quasi substantiam in se complectantur.*" [Ibid. p. 75.]

3. "*M.* Symbolo, id est, *summâ Fidei Christianæ.* [Ibid. p. 113.]

M. "Symbolo, id est, *confessione Christianâ.* [Ibid. p. 156.]

4. "*The Articles of the Faith.*" [Hom. II. ix. p. 386.]

"Chiefly ye shall provide, that he may learn the *Creed*, the Lord's Prayer, &c. [Ministration of Public Baptism.] " . . . that I should believe *all the Articles of the Chris-*

tian Faith." What dost thou chiefly learn in *these Articles of thy belief?*" "First I learn to believe in God the Father, who hath *made* me, and all the world: Secondly in God the Son, who hath *redeemed* me, and all mankind; Thirdly in God the Holy Ghost who *sanctifieth* me, and all the Elect people of God." (i.e. the Creed embraces the whole doctrines of Creation, Redemption, and Sanctification.) [Catechism 'to be learned of every person.']}

5. "None shall be presented to the Bishop, for him to lay his hands upon, but such as can render *an account of their Faith, according to the Catechism.* [61st Can. A.D. 1603.] "That *none be admitted to receive the Holy Communion*, but such as will, upon request of the Curate, be ready with meekness and reverence to confess *the Articles of the Creed.*" [Bp. Ridley's Visitation Injunctions. Cardwell, vol. i. p. 82.]

6. "VII. Item, you shall enquire whether any of them do persuade or move any not to conform themselves to the order of Religion reformed, restored, and *received by public authority in this Church of England*; as, *for example* to say, teach, or maintain, that children, being infants, should not be baptized; or *that every article in our Crede, COMMONLY RECEIVED AND USED IN THE CHURCH, is not to be believed of necessity: &c.*" [Archbp. Parker's Articles of Visitation, A.D. 1567. Cardwell, vol. i. pp. 305, 306.]

Q. Can you add one or two quotations more directly connecting this acknowledged value of the Creeds with what was stated to be the main source of their value, viz. Catholic witness, and the received authority of the four great Councils before referred to?

A. Perhaps the subjoined extracts will be sufficient :

1. " *Unus ergo æternus, immortalis, omnipotens, gloriōsus, optimus maximus, Deus, Pater, Filius, et Spiritus Sanctus: ITA ENIM de Deo Patre, Filio, et Spiritu Sancto, à Christianorum universitate, quæ Catholica Ecclesia dicitur, ex Scripturis sacris proditum est: quum ALIOQUIN hujus mysterii immensitas tanta sit, ut ne mente quidem concipi, nedum verbis explicari queat: in quo PROINDE simplicitas fidei Christianæ ad credendum parata, potiūs quām ingenii acumen ad inveniendum, vel linguae etiam officium ad explicandum mysterium tam arcanum atque occultum, requiratur.*" [Lat. Cat. pp. 58, 59.]

2. " *Diximus nos omnes antiquas hæreses, quas aut sacro-sanctæ Scripturæ, aut vetera concilia condemnârunt, ut pestes et pernicies animorum detestari.*" [Apol. p. 318.]

3. " *Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed heresie of Socinianism, as being a complication of many ancient heresies condemned by the four first general councils, and contrariant to the Articles of Religion now established in the Church of England; &c.*" [4th Can. A.D. 1640. Sparrow, p. 355.]

4. " *Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith whole and undefiled which except a man believe faithfully, he cannot be saved.*" [Athanas. Creed.]

Such are the *verbal* statements of the Church of England with regard to the value of the three Creeds:—Her *practice* corresponds with and confirms these statements. For she uses the Apostles' Creed at the initiatory Sacrament; the Nicene at

the continual Sacrament, and thence in the Ordination Service ;—and the Athanasian on the chief Festivals of the Church : appointing the use of the last in these words ; “instead of the Apostles’ Creed, *this confession of our Christian Faith.*” [Preface to Athanas. Creed.]

Q. There is an indirect confirmation of the preceding proofs, is there not ?

A. A very strong one. For we find that what has been adjudged to be heresy by any of the four first general councils, is allowed to be so *even by the Statute-law*^y. And (as has been before said) it was in those councils that the Creed was finally settled, and that the one faith, declared to be *contained* in Holy Scripture, was fully defined in its *conclusions*. Thus,—besides the testimony of the Latin Catechism and of the Canons just given on this point,—the Statute referred to provides, that the Commissioners “shall not in any wise have authority or power to order, determine, or judge any matter or cause to be Heresy, but only such as heretofore have been determined, ordered, or adjudged to be Heresy, by the authority of the Canonical Scriptures, or by the four first general councils, or any of them ; &c.” [1 Eliz. c. i. 36. A.D. 1558. ‘Statutes at Large,’ vol. ii. p. 505.]

Q. As you have mentioned the word ‘Heresy,’ pray state the sense in which our Reformers understood it, in contradistinction to ‘Schism.’

^y See Johnson’s Clergyman’s Vade Mecum, p. 7.

A. The answer is easy, if we bear in mind the first two of the four criteria of the Apostolic Church ; viz. the doctrine of the Apostles, as expressed in the Creeds and in the Bible,—and—Fellowship or Communion with the Apostles, through their successors the Bishops.—If then the *former* (*διδαχὴ*) is *lost*, the crime is ‘*Heresy*’;—if the *latter*, (*κοινωνία*), the crime is ‘*Schism*’.

Q. Is there any other inference to be drawn from the Statute just now quoted ?

A. It may be taken as a further instance of the distinction drawn by our Reformers between the first four Catholic Councils, and the later (so called) ‘General councils’ mentioned in the XXIst Article. That Article states that “General Councils may err, and sometimes have erred.” Now, as to the *first* part ;—the statement that “General Councils *may err*” is grounded upon this reason, viz. that “they are an assembly of men, whereof all be not governed by the Spirit and Word of God;”—in other words, they may be mistaken in a matter of *judgment* : but the question decided at Nice was not so much a matter of judgment, as a matter of *fact* ; in which there was no room for mistake. The mode of proceeding was this. Arius was first called upon to declare his opinions ; these were (as has been before remarked²) refuted by an appeal to Holy Scripture :—Then each of the Bishops was asked whether he had ever heard of these opinions before ;—τις γὰρ

ηκουσε πώποτε τοιαῦτα^a; Is there any mention of them in the Creed of your Church? or of yours? or of yours? &c.—The answer was ‘No,’ as a *fact*; and thence came the decision that the Arian doctrines were no part of the original faith once delivered to the Saints. What *Leslie* says of the preparatory provincial council, will therefore fully apply to this case. His words are these: “This was the method taken in the Council called at Alexandria against Arius; it was asked by Alexander, the Archbishop who presided, ‘*Quis unquam talia audivit?*’ who ever heard of this doctrine before? And it being answered by all the Bishops there assembled in the negative, it was concluded a novel doctrine, and contrary to what had been universally received in the Christian Church. Thus every doctrine may be reduced to *fact*; for it is purely fact, whether such doctrine was received or not.—And *a council assembled on such an occasion stands as evidence of the fact, not as judges of the Faith*; which they cannot alter by their votes or authority.—A council has authority in matters of discipline in the Church; but, in matters of faith, what is called their authority, is *their attestation to the truth of fact; which*,

^a See Mr. Keble’s ‘Postscript’ to the third edition of the Sermon entitled “Primitive Tradition &c.” p. 58—who also refers to S. Athanas. i. 397, also to S. Athanas. i. 412. C; cf. 902 B. And, in another place to S. Athanas. de Dece. Nic. Synod. c. iii.: t. i. 210. ed. Bened.—See also pp. 55, 56. of the same postscript, (which have been referred to before, p. 36,) and Note G. p. 61. of the Sermon.

if it has the four marks before mentioned, [viz. semper, ubique, et ab omnibus] must be *infallibly* true: *not from the infallibility of any or all of the persons, but from the nature of the evidence*, as before is said.” [Leslie, Works, vol. i. p. 70.]

As to the *second* part,—that General councils “*have erred*,”—the passages already brought forward, when speaking of the Creeds, have amply shewn that the first four were not comprehended in this censure. With regard to the main object of the XXIst Article more will be said hereafter;—all that we are concerned with at present is the distinction drawn by our Reformers between these four first Councils, and the later ones; the contrast between which is remarkably expressed in the words of the Statute;—“*.. Adjudged to be heresy . . . by the first four General Councils, or any of them, or by any other General council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures,*” &c.—It is evident, that the decisions of *the former* are held valid *in themselves*, without requiring any thing further;—while the decisions of *the latter* are held valid *only so far as they are made in the express words of Scripture*: for the punctuation of the passage in the Statute-book is exactly the same as I have marked it here. [‘ Statutes at Large,’ vol. ii. p. 505.]

Q. How then do you account for the ending of that XXIst Article, where it is said, that “things

ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture”?

A. It is true that, since “things *necessary to salvation*” are mentioned, *Articles of Faith* must be meant:—and, inasmuch as we have already seen that *all* such necessary things are contained in Holy Scripture, it is clear, that whatever cannot be declared to be taken out of *it*, cannot be necessary:—And any decrees of the later Church, which would represent them as necessary, in contradiction to the declaration of the earlier Church which collected and characterized the Scriptures, cannot be binding.

Q. But, if “things necessary to salvation” mean “*Articles of Faith*,” and if all the *Articles of Faith* were settled and determined by the first four General Councils,—*in what sense* do the framers of this Article seem to have supposed it possible, that something “*necessary to salvation*” might *still* be added, *provided* it might be declared to be taken out of Scripture?

A. Thus, as I conceive.—The Creed, as settled by those Councils, *does* contain all the *substance* of the necessary Faith; so that nothing may be added to, or taken from, that substance:—Yet the Church, as being still and ever a living inheritor of Christ’s promise, *does* possess a right of adding such expressions as may *develop and explain* the meaning of any

part, when misunderstood or misstated.—The power to assert more distinctly, by any new expressions, the doctrines contained in Scripture, was no peculiar characteristic of the Church in the Fourth Century, but belongs to the Church, *as such*, in whatever age. If therefore a Council, whose authority was as great as that of Ephesus which forbade additions to the Nicene or Constantinopolitan Creed, should see fit to introduce any explanatory terms in order to meet some new form of heresy,—it would have a perfect right to do so.—In the mean time, particular Churches must, in their teaching, develop and expand the Articles of the Creed, according as their several needs may require; subject, of course, to such a General Council. It was thus that the Western Church in process of time admitted the “Descent into Hell;” which, although it was part of the teaching of the Church of Aquileia, was not, in the time of Ruffinus, adopted in the Roman Church: “*Sciendum sanè est*” (he writes) “quòd in Ecclesiæ Romanæ symbolo non habetur additum ‘*Descendit ad Inferna*; . . . *vis tamen verbi eadem videtur esse in eo quòd ‘Sepultus’ dicitur*:’” [Ruffin. Expos. Symboli. p. 22.] and as Bingham says of it, as now a part of the Apostles’ Creed, “*The sense of it might be said to be couched in* that other expression of it, ‘*He was buried.*’” [Bingham, Antiqu. vol. iv. b. x. c. 3.] It was thus also that the “*Communion of Saints*” was also admitted in illustration of a doctrine involved in “*The Holy Catholic*

Church^b."—And thus, lastly, as the 'Descent into Hell' has, in development of an article of the Creed, been made the special subject of one of the XXXIX Articles,—so circumstances might arise which would make it necessary for the Church of England to develop also the meaning of 'The Holy Catholic Church,' by making certain statements about the nature of that Society, and about the Sacraments which are a part of its essence: which statements would be strictly proposed as matters of faith, *as being involved* (like the 'Communion of Saints') *in that part of the Nicene Creed*. In all these cases, however, the expressions would be adopted and introduced on *the same one principle of development only, not of substantial addition, or alteration*: for the Church of England speaks even of the shorter form of the Creed, viz. that commonly called the Apostles', as remaining "*perpetuo inter omnes pios firmum, ratum atque immotum, ut certa atque constituta Christianæ Fidei regula*."^c [Lat. Cat. pp. 53, 54.]

^b See Pearson on the Creed; Art. 'I believe in the Communion of Saints:' and notes; also Bingham, as referred to above.

^c The jealousy which the Church feels with respect to any additions to the Nicene or Constantinopolitan Creed, may be well illustrated by the account which Pearson gives of the insertion of "*filioque*" in the Latin editions used in the Western Churches. He says, "As the Scriptures *declare expressly* that the Spirit proceedeth from the Father; so do they also *virtually teach*, that he proceedeth from the Son. From whence it came to pass in the primitive times, that the Latin Fathers taught expressly the

Q. You are now beginning to touch on *the office of the Church*: What is that office stated to be, by our Reformers?

procession of the Spirit from the Father and the Son, because by good consequence they did collect so much from those passages of the Scripture which we have used to prove that truth. And the Greek Fathers, though they stuck more closely to the phrase and language of Scripture, saying, that the Spirit 'proceedeth from' the Father, and not saying, that he 'proceedeth from' the Son; yet they acknowledged under another Scripture-expression the same thing which the Latins understood by 'procession', viz., that the Spirit is of, or from, the Son, as he is of, and from, the Father; and therefore usually when they said "he 'proceedeth from' the Father" (*ἀπὸ Πατρὸς ἐκπορεύμενον*) they also added, "he 'received of' the Son." (*καὶ τὸν Υἱὸν λαμβάνον*). The interpretation of which words according to the Latins, *inferred* a procession; and that which the Greeks did understand thereby, was the same which the Latins meant by the *procession* from the Son, that is, the receiving of his essence from him. That as the Son is God of God by being of the Father, so the Holy Ghost is God of God by being of the Father and of the Son, as receiving that infinite and eternal essence from them both."—The history of its insertion he gives thus, in a note:—"The second general council, held at Constantinople, finding it necessary to make an addition to the Nicene Creed, concerning the Holy Ghost, of which that council had said no more than this, "I believe in the Holy Ghost," framed this accession against Macedonius; *Εἰς τὸ Πνεῦμα τὸ ἄγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορεύμενον* in which they spoke most warily, using the words of the Scripture, and the language of the Church;" "This Creed being received by the whole Church of God, and it being added also by the next General Council, at Ephesus, *that it should not be lawful to make any addition to it*, notwithstanding, the question being agitated in the West, *Utrum Spiritus*

A. The XXth Article calls the Church a "Witness and a Keeper of Holy Writ."

Sanctus sicut procedit à Patre, ità et procedat à Filio, and it being concluded in the affirmative, they did not only declare the doctrine to be true, but also added the same to the Constantinopolitan Creed, and sang it publicly in their Liturgy. ‘Credimus et in Spiritum Sanctum, Dominum et vivificatorem, ex Patre Filioque procedentem.’ And this being *first done in the Spanish and French Churches*, and the matter being referred to *Leo the Third, Bishop of Rome*, he *absolutely concluded* that *no such additions ought to be tolerated*:” “Beside, lest the Roman Church might be accused to join with the Spanish and French Churches in this addition, the same Pope caused the Creed publicly to be set forth in the Church, graven in silver plates, one in Latin, and another in Greek, in the same words in which the Council of Constantinople had first penned it. ‘Hic pro amore et cautelā orthodoxæ fidei fecit [in B. Petri Basilicā] scuta argentea duo scripta utrāque Symbolo, unum quidem literis Græcis, et alium Latinis, super ingressum corporis’.” “These were taken out of the Archiva at Rome, saith Photius, and so placed by Leo that they might be acknowledged and perpetuated as the true copies of that Creed not to be altered:” “This was the great and prudent care of Leo the Third, that there should be no addition made to the ancient Creed authorized by a General council, and received by the whole Church; and by this means he quieted all distempers for his time. But not long after, the following Popes, more in love with their own authority, than desirous of the peace and unity of the Church, neglected the tables of Leo, and admitted the addition ‘Filioque.’ This was *first done* in the time and by the power of *Pope Nicolaus the First*, who by the activity of Photius was *condemned* for it.” “After this the same complaint was continued by Michael Cerularius, and Theophylact, in as high a manner as by Photius.” “Thus did the Oriental Church accuse the Occidental for adding ‘Filioque’ to

Q. In what way is it a Keeper?

A. In that to it “are committed the oracles of God.” And therefore *one part* of its office is to preserve, and hand down to successive generations, the uncorrupted text of Holy Scripture.

Q. In what way is it a Witness also?

the Creed, contrary to a General Council, which had prohibited all additions, and that without the least pretence of the authority of another Council; and so the schism between the Latin and the Greek Church began, and was continued, never to be ended until those words καὶ ἐκ τοῦ 'Υἱοῦ, or 'Filioque,' are taken out of the Creed. The one relying upon the truth of the doctrine contained in those words, and the authority of the Pope to alter any thing, —the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This therefore is *much to be lamented*, that the Greeks should not acknowledge the truth *which was acknowledged by their ancestors, in the substance of it*; and that the Latins should *force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it*, and to use that language in the expression of this doctrine, which never was used by any of the Greek Fathers.” —And the conclusion which Pearson draws, is this;—“Now although the addition of words to the formal Creed without the consent, and against the protestation, of the Oriental Church, be not justifiable; yet *that which was added is nevertheless a certain truth; and may be so used in that Creed by them who believe the same to be a truth; so long as they pretend it not to be a definition of that Council, but an addition or explication inserted, and condemn not those, who, out of a greater respect to such synodical determinations, will admit of no such insertions, nor speak any other language, than the Scriptures and their Fathers spake.*” [Pearson on the Creed, vol. i. p. 491, 492; and vol. ii. pp. 401, 402, notes (n) and (o); and pp. 404-407, note (r).]

A. In that *the other part* of its office is to interpose its authority against private and heretical interpretations of the text: warning the wresters of the word that “in the beginning it was not so;” and bearing its continual testimony to what has universally been held in the purest times to be the sound and wholesome and right exposition.

Q. Has the Church of England performed its duties in both these respects?

A. She has performed her office of keeper,—in her faithful and precious translation of the Bible:—and she has performed her office of witness,—by her Catechisms, her Creeds, her Canons, her Articles, her Homilies, her Apology, taken together; and above all by her ‘Book of Common Prayer and administration of the Sacraments and other rites and ceremonies;’—a collection (as has been said before) “much agreeable to the mind and purpose of the old Fathers,”—a storehouse of holy and Catholic truths;—a well of calm, deep, and solemn thoughts, in which the souls of many brethren, in divers and distant lands, who have long gone before us to their rest,—were, while on Earth, daily nurtured and trained for Heaven.

Q. Can you explain then *the position, in which every duly baptized person in this country stands with relation to the Church and to Holy Scripture?*

A. I can, by a plain analogy: for the case of every such person is exactly *the same in kind, with that of Theophilus* in Luke i. 1.

Q. How is that shewn ?

A. In three points :

1st. The process by which the truth is gradually communicated.

2nd. The evidence on which it is proposed.

3rd. The use to be made of the whole truth, when it has been fully communicated.

Q. How are the cases parallel as to these points ?

A. In the 1st. *Theophilus* was first orally instructed in the Creed by a Catechism, (*κατηχήθης*) having afterwards the written word of Scripture put into his hands ; *So were we.*

In the 2nd. *Theophilus* had the truth proposed to him on the testimony of those who had received it from eye-witnesses ; (St. Luke himself not having been an eye-witness ;) *So had we.*

In the 3rd. *Theophilus* had the Scripture given to him, besides and after the Creed, that he might use it for a sure additional illustration and development (*ίνα ἐπιγνῶσ . . . τὴν ἀσφάλειαν*) of the one Faith, the substance of which had been catechetically communicated before (*περὶ ὃν κατηχήθης λόγων*) in the Creed ; *So had we.*

Q. If I understand you rightly, then, the members of the Church are allowed to seek out such illustration in the Scriptures, for themselves,—*provided only* that they do not add to, or take from, the real substance of the Creed ?

A. Certainly.

Q. But then there will *still* be a wide field left

for private opinions, will there not?—as different minds will naturally adopt different modes and degrees of illustration, and these again will form different habits of thought and feeling on minor points:—*What office has the Church in regulating this variety of opinion?*

A. The same office of ‘Witness’ that she has in the essential points: *only* her witness in non-essentials is *proportionably less* peremptory and *dogmatical*.

Q. Have our Reformers recognized such a distinction in the XXXIX Articles?

A. Undoubtedly.—Some of the Articles, as containing in effect merely the Catholic Creeds, we have seen they lay down as articles of Faith: the rest, although firmly proposed as truths, (as the Apology says^d, “*Scimus ista vera esse omnia, quae docemus,*”) yet serve rather as valuable guides in matters of opinion; and these generally refer to questions of later date, on which the Universal Church never had occasion to express an absolutely decisive judgment.

Q. Do you mean that our Reformers have given them as new determinations of their own, and solely on their own authority?

A. By no means.—I only say that they have *not* recorded them as *decisive judgments* of the Universal Church, (which the Creeds *are*,) *but* only as *collections of Catholic evidence*,—as their witness to

^d Page 328.

as much interpretation of the subjects mentioned, as they could glean from the writings of particular Synods, or of individual Fathers. For instance, in the Homily of Salvation, illustrating the XIth Article, they have given preachers a guide by witnessing thus of the doctrine ;

“ These and other like sentences, that we be justified by Faith only, freely, and without works, we do read oft-times in the most and best ancient writers : as, beside *Hilary*, *Basil*, and *St. Ambrose*, before rehearsed, we read the same in *Origen*, *St. Chrysostom*, *St. Cyprian*, *St. Augustine*, *Prosper*, *Æcumenius*, *Photius*, *Bernardus*, *Anselm*, and *many other authors, Greek and Latin*. Nevertheless, this sentence, that we be justified by Faith only, is not so meant of them, that the said justifying Faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or season. Nor, when they say, that we be justified freely, they mean not that we should or might afterward be idle, and that nothing should be required on our parts afterward ;—neither they mean not so to be justified without good works, that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, that we be justified by Faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God’s hands, and thereby most plainly to express the weakness of man, and the goodness of God ; the great infirmity of ourselves, and the might and power of God ; the imperfectness of our own works, and the most abundant grace of our Saviour Christ ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding.” [Hom. I. iii. pp. 27, 28.]

Q. With what part of the XXth Article is this distinction in accordance?

A. With the latter part of it; which says, that “although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so *besides* (‘*præter*’) *the same* (i. e. Holy Writ and the conclusions drawn from it by the Catholic Fathers in the Creeds, as was explained when speaking of the VIth and XXIst Articles,) *ought it not to enforce* (‘*obtrudere*’) *any thing to be believed for necessity of Salvation.*” Thus the Latin Catechism explains the matter;

“M. Si hoc verum sit, quod asseris, quorsum tam multa in Conciliis et conventibus Ecclesiasticis saepius decernuntur, et à doctis hominibus in concionibus docentur, vel scriptis traduntur?

A. Hæc omnia, vel ad obscuros verbi Dei locos interpretandos, et ad emergentes controversias tollendas; vel ad externam Ecclesiæ gubernationem constituendam, pertinent: —*non ut nova de religione dogmata prodantur:*” [Lat. Cat. p. 14^d.]

^d Mr. Manning, in a note to page 34 of his Sermon on ‘the Rule of Faith,’ quotes a passage to the same effect from Vincentius;

“Denique quid unquam aliud conciliorum decretis enisa est, nisi ut quod anteà simpliciter credebatur, hoc idem posteà diligentius crederetur; quod anteà lentiùs prædicabatur, hoc idem posteà instantiùs prædicaretur; quod anteà securiùs colebatur, hoc idem posteà sollicitiùs excoleretur? Hoc, inquam, semper, neque quicquam præterea, hæreticorum novitatibus excitata, concilio-
rum suorum decretis Catholica perfecit Ecclesia, nisi ut quod

for we have already had it laid down, in another passage quoted from the same Latin Catechism, that the Creed, the “*Symbolum . . . ex Apostolorum scriptis summâ fide collectum, ab initio usque Ecclesiae receptum*,” has endured “*perpetuò inter omnes pios firmum, ratum atque immotum, ut certa atque constituta Christianæ fidei regula*”;^e—subject only to the development before described.

Q. Between which of the XXXIX Articles, then, would you draw this distinction of “Articles of Faith,” or “of Communion,”—and—“Articles of Catholic guidance?”

A. Obviously, the Articles of Faith are contained in the first five of the thirty-nine, and in the XIXth, XXth, and XXIIId,—those being the ones which assert the Substance of the Creeds, and the necessity of a right belief in the “Holy Catholic Church,” (composed of ‘ministers’ and ‘ministered unto,’) as one part of those Creeds;—together with the XXVIIth and XXVIIIth, as treating of the Sacraments which make it ‘Holy’.^f—The *remainder* are seriùs à majoribus solâ traditione susciperat, hoc deinde posteris etiam per Scripturæ chirographum consignaret, magnam rerum summam paucis literis comprehendendo, et plerumque, propter intelligentiæ lucem, non novum fidei sensum novæ appellationis proprietate signando.”—Vincent. Lirin. Commonit. xxiii. 1.

^e Lat. Cat. pp. 53, 54.

^f Thus Pearson says, “In relation to the offices appointed, and the powers exercised in the Church, which by their institution and operation are holy,—that Church, for which they were appointed, and in which they are exercised, may be called

the *Articles of Catholic guidance* ; and intended especially for preachers ; whereas the former are essen-

‘Holy’ :—and again, “To conclude ; the Church of God is universally ‘Holy’ in respect of all, by institutions and administrations of sanctity ; &c.” [On the Creed, Art. ‘The Holy Catholic Church,’ vol. i. pp. 517 and 520.]

So also the Latin Catechism :

“ *Deo per Spiritum suum in nobis regnante, communitas quædam hominibus cum Deo est in hoc mundo,*” i. e. the communion with Christ by the Sacraments makes the Church holy to a certain degree *now*, but when the communion with him is complete *hereafter*, its holiness will be perfect also. Thus, in another place, “ *Est ergo Ecclesiæ sanctitas nondùm quidem expleta, et perfectè absoluta, præclarè inchoata tamen. Verùm quum Christo, à quo illi omnis accedit mundities atque puritas, PLENE conjuncta fuerit, tum demùm innocentiam et sanctitatem omnibus suis partibus expletam et perfectè absolutam, ut vestem quandam niveam purissimamque induetur.*” [pp. 141 and 102.] That *some* degree of doctrine with respect to the Sacraments the Church of England requires as an *article of faith*, may be illustrated by the following passage in one of her homilies : “ Let us therefore so travail to understand the Lord’s Supper, that we be no cause of the decay of God’s worship, of no idolatry, &c. . . . Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof; but thus much we must be sure to hold,—that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue Figure of a thing absent; but as the Scripture saith, &c.” (see before, p. 21, &c.) [Hom. II. xv. p. 487.]—The same thing may be illustrated with respect to ‘the Church’ as an *article of faith*; for we have also seen (p. 11.) the words of the Latin Catechism ;

“ *M. Quorsùm hoc caput in symbolum inseritur?* ”

A. Quià nisi Ecclesia esset, sine causâ tum Christus fuisset mortuus; tum ea, quæ usque adhuc relata sunt (i. e. the pre-

tially binding on *all* men whatsoever, who name the name of Christ.

Q. How does it appear that these Articles were, as you say, intended especially for preachers ?

A. From the following Canons ;

1. "Episcopus quisque . . . advocabit ad se *omnes publicos Concionatores*, quicunque erunt in suâ cujusque Diocesi, &c. . . . Deindè, delectu eorum prudenter facto, quoscunque ad illam tantam functionem, aetate, doctrinâ, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultrò dabit; itâ tamen, ut priùs subscriptant articulis Christianæ religionis, publicè in Synodo approbatis; fidemque dent, *se velle tueri et defendere doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.*" [Can. 'de Episcopis.'—A. D. 1571. Sparrow, p. 225.]

2. "Quivis Minister Ecclesiæ, antequam in sacram functionem ingrediatur, subscriptet omnibus Articulis de Religione Christianâ, in quos consensum est in Synodo: et publicè ad populum, ubique Episcopus jusserit, *patefaciet conscientiam suam* quid de illis Articulis, et universâ doctrinâ sentiat." [Canon. 'Cancellarii &c.' A.D. 1571. ibid. p. 231.]

ceding sentences in the Apostles' Creed) omnia frustrâ essent, atque ad nihilum reciderent.

M. Quid itâ ?

A. Quiâ hactenùs Salutis causas tractavimus, ejusque fundamenta contemplati sumus; quomodo, videlicet, Christi merito nos amet Deus, charosque habeat; quomodo item hanc Dei gratiam, in quam sumus restituti, Spiritûs sancti operâ retineamus. *At horum hic unus effectus est, ut sit ECCLESIA, &c.*" [Lat. Cat. p. 101.]

3. “*Quicunque mittentur ad docendum populum, illorum articulorum autoritatem et fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt.*” [Can. ‘*Concionatores.*’ A.D. 1571. *ibid.* p. 238.]

4. “*Deindè ne quis Episcopus posthac aliquem in sacros ordines cooptet . . . nisi rationem fidei suae juxta Articulos illos Religionis, in Synodo Episcoporum et cleri approbatos, Latino sermone reddere possit, adeò ut sacrarum literarum testimonia, quibus eorundem articulorum veritas innititur, recitare etiam valeat; &c.*” [1st Can. A.D. 1597. *ibid.* p. 245^g.]

Q. If the ‘Articles of Catholic guidance’ are thus intended especially for preachers, what authority have they over the lay members of the English Church?

A. It is true they are *to no one* articles of *Communion*, so that laymen may without heresy hold a different opinion respecting the several subjects; For the Church proposes them as necessary to produce an uniform teaching on many points which might excite division, and undermine her discipline;—and therefore no mention is made of these articles in connection with ‘Communion,’ except when, (as in the 27th Canon, A.D. 1603,) it is ordered, That “No Minister, when he celebrateth the Communion, shall wittingly administer the same to any . . . that are *common and notorious depravers*

^g The 36th Canon A.D. 1603. containing the three articles, which all existing Clergymen have subscribed to, need not, of course, be added.

of . . . anything that is contained in any of the Articles agreed upon in the Convocation, 1562 ;”—and *that* as a matter of *Discipline*, applied to Schismatical rather than to Heretical members, as the title of the Canon itself shews^h :—so that, provided the peace of the Church be not disturbed, laymen will not be interfered with, and they may, (as I said before,) without Heresy hold a different opinion respecting the several subjects :—But every layman may well pause before he risks his private notions against the trust-worthiness and weight of sanction (‘ *authoritatem et fidem* ’)ⁱ with which these articles come recommended to his acceptance,—1st, because, in every particular Church, the body is placed in authority over any individual member ; so that it has a claim to be presumed to be right, until it is *very clearly* proved to be wrong :—2ndly, because, before the body can be *very clearly* proved to be wrong, the individual or individuals inclined to question its wisdom must make a far more extended search into the testimony of the Primitive Church, than was made by our Reformers before they drew up these articles ;—and this *who* will lightly venture to say that he has done, when he has considered the deep and accurate search into Primitive doctrine which is shewn not only throughout all the authorized books of the Church of England, but also in

^h The Title is,

“ *Schismatics* not to be admitted to the communion.”

ⁱ Can. ‘ *Concionatores* ’ A.D. 1571. Sparrow, p. 237, 238.

the Collection from the Scripture and Fathers, made by Cranmer's own hand, as the foundation of the XIth Article, and of the Homily of Salvation^k ;—and also, the accounts in Collier and Strype of the same Archbishop's Common-Place books, (in 2 volumes folio, of about 500 pages each,) with their “*vast transcriptions from the Fathers, Councils, and Schoolmen, to justify the English Reformation, and to prove how the Modern Church of Rome has deserted the Primitive doctrine, and gone off from the plan of Antiquity* ;—”^l? 3rdly, because, since an undue humility, and too great a distrust of one's own views, are not the besetting sins of the human mind,—a man may well wait and try if Truth, and not Self, be the *real* cause of his disinclination to ‘hear the Church.’

^k See Cranmer's Works, vol. ii. pp. 121—137. ed. Jenkyns, on the single doctrine of Justification !

^l See Collier's Eccles. Hist. vol. ii. p. 493. fol. ed., or vol. vi. pp. 393, 394. oct. ed.; Strype's Life of Parker, p. 136—138. and Appendix p. 37. No. 23; Strype's Life of Cranmer, p. 398. and Appendix p. 217. No. 90; Cranmer's Works, vol. iv. pp. 147—150. ed. Jenkyns.

N.B. Archbishop Parker had these volumes transcribed for his own use; and his transcribed copy (in which are inserted two original documents,—one, the letter of Mr. Secretary Cecyl,—the other, the letter of the Council,—together with a draft of the Archbishop's application to the Secretary for power to recover his predecessor's MSS. from Dr. Nevinson, into whose hands they had fallen, and from whom he thus eventually recovered them) is now preserved in the British Museum, [Royal MSS. 7. B. XI. XII.]

Q. Yet our Reformers, in giving their witness in these 'Articles of Catholic guidance', have been very cautious of offending the consciences of the brethren,—have they not?

A. Undoubtedly.—In their strict and accurate search they must have found many opinions stated with regard to the several subjects: but none, perhaps, of these do they adopt and put forth *positively*, as being *true*;—they only seem to protest *negatively* against some one or more, as being *false*, or *not true*.

Q. Can you explain more fully what you mean by 'positively' and 'negatively'?

A. Perhaps the following passages will shew the kind of caution and temper with which I conceive our Reformers acted:

1. "That no preacher of what title soever, under the degree of a Bishop, or Dean at the least, do from henceforth presume to preach in any popular auditory the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility, or irresistibility, of God's grace; but leave those themes to be handled by learned men, and that moderately and modestly by way of use and application, *rather than by way of positive doctrine*, as being fitter for the schools and universities, than for simple audiences."

2. "That no preacher, of what title or denomination soever, shall presume from henceforth in any auditory within this kingdom to declare, limit, or bound out, *by way of positive doctrine*, in any lecture or sermon, the power, prerogative, jurisdiction, authority, or duty of sovereign princes, or otherwise meddle with these matters of state, and the references

betwixt princes and the people, than as they are instructed and presided in the Homily of obedience, and in the rest of the Homilies and Articles of Religion, set forth (as before is mentioned) by public authority; but rather confine themselves wholly to those two heads of faith and good life, which are all the subject of the ancient Sermons and Homilies." [‘The King's directions concerning preachers,’ A.D. 1622. 20th James 1st. Cardwell, Doc. Ann. vol. ii. p. 150.]

3. “That therefore in these both *curious and unhappy differences*, which have, *for so many hundred years*, in different times and places, exercised the Church of Christ,—We will, that *all further curious search be laid aside*, and *these disputes shut up in God's promises*, as they be generally set forth to us in the Holy Scriptures, *and the general meaning of the Articles of the Church of England according to them.*” [‘His Majesty's declaration prefixed to the XXXIX Articles in the ‘Book of Common Prayer &c.’]

• *Q.* How far then is this negative statement adopted?

A. Only so far as was necessary for the suppression of some error, which happened actually to exist at the time of the framing of the Article; and on which therefore sound Catholic guidance was required.

Q. It is time to illustrate these positions by instances:—What have you to offer?

A. 1st, A series of passages, illustrative of the general principles on which our Reformers proceeded: *2ndly*, a similar series, applied to the several Articles in detail, in order to shew that they

are indeed 'collections of Catholic evidence', and that they are, at least principally, of a 'negative' character.

Q. Well :—But first let me ask what was *the one main principle* which has guided our Church in discharging its office as Witness ?

A. *The very same which she enjoins on her preachers*; viz. "In the first place, to be careful never to teach any thing to be religiously held and believed by the people, except what agrees with the doctrines of the Old and New Testament, and what the *Catholic Fathers and ancient Bishops* have concluded (collegerint) out of that very doctrine."

Q. Pray illustrate this, as you proposed :—

A. The subjoined extracts will shew that the general principles of our Reformers centred round this *one* :

1. "Quòd si docemus sacrosanctum Dei Evangelium, *et veteres Episcopos, atque Ecclesiam Primitivam nobiscum facere, nosque non sine justa causa, et ab istis discessisse, et ad Apostolos, veteresque Catholicos patres rediisse*, idque non obscurè aut vafrè, sed bonâ fide coràm Deo, verè, ingenuè, dilucidè, et perspicuè facimus ; si illi ipsi, qui nostram doctrinam fugiunt, et sese 'Catholicos' dici volunt, apertè videbunt omnes illos titulos antiquitatis, de quibus tantoperè gloriantur, sibi exuti de manibus, et *in nostrā causā plus nervorum fuisse, quām putārint*, speramus, neminem illorum ità negligentem fore salutis suæ, quin ut velit aliquando cogitationem suscipere, ad utros potiùs se adjungat . . . &c." [Apol. p. 28.]

2. "The Primitive Church, which was most holy and godly ;—" [Hom. II. i. p. 183.]

"The Primitive Church, which was most pure and uncorrupt :" [Hom. II. ii. p. 187.]

"The Primitive Church, in those times which were most pure and sincere ;" [Hom. II. ii. p. 188.]

"The old Primitive Church, which was most uncorrupt and pure :" [Ibid. p. 202.]

"There is no doubt but the Primitive Church next the Apostles' time was most pure :" [Ibid. p. 220.]

"The Primitive Church, which was most pure and uncorrupt :" [Ibid. p. 229.]

"The Primitive Church, which was most pure and sincere :" [Ibid. p. 239.]

"*In those times* the world was won to Christendom by the *godly* and (as it were) *golden minds* and *firm faith* of such as in all adversity and persecution professed the *truth of our Religion*." [Ibid. p. 276.]

"The *true Christians* in the Primitive Church." [Hom. II. xv. p. 493.]

"Lo, unto the time of Constantine, by the space of *above 300 years after our Saviour Christ*, when Christian religion was *most pure and indeed golden*" [Hom. II. ii. p. 277.]

"*To put us in remembrance* of the old state of the *Primitive Church* before Constantine : [Ibid.]

3. "Wherefore, O ye good Christian people rejoice in heart to see the glory of God truly set forth, and the Churches restored to their *ancient and godly use &c.*" [Hom. II. iii. p. 298.]

4. "Our godly predecessors, and the *ancient Fathers of the primitive Church*, spared not their goods to build Churches ;—no, they spared not to venture their lives in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. *And shall*

WE spare a little labour to come to Churches ? Shall neither *their example*, nor our duty, nor the commodities that thereby should come unto us, move us ? If we will declare ourselves to have the fear of God, if we will shew ourselves true Christians, if we will be followers of Christ our Master, *and of those godly fathers that have lived before us, and now have received the reward of true and faithful Christians, &c. &c.*" [Hom. II. viii. p. 373, 374.]

5. "Thus we are taught, both by the *Scripture and ancient doctors*, that &c. &c. *So that for the satisfying of a Christian man's conscience we need to spend no more time in this matter.*" [Hom. II. ix. p. 392.]

6. "Agreeable both to the Scriptures of God, *and also to the doctrines of the ancient Fathers* ;—so that none may justly find fault therewith." [Hom. II. xvi. p. 508.]

7. "... *Innovations* and newfangledness, which (as much as may be with true setting forth of Christ's religion) is *always to be eschewed* :" [Pref. to Book of Com. Prayer, 'Of Ceremonies.']

8. "For the removing all such scruple as might any ways trouble the consciences of them who are indeed rightly religious,—following the royal steps of our most worthy king, *because he therein followeth the rules of the Scriptures AND the practice of the Primitive Church*,—we do commend to all *true members* of the Church of England these our directions &c." [30th Can. A.D. 1603.]

9. "... power, *contrary to the Scriptures* and Word of God, *and contrary to the example of the Primitive Church*, and *therefore is for most just causes* abolished in this realm." [Declaration of the Archbishops and Bishops, &c. A.D. 1559. Cardwell, Doc. Ann. vol. i. p. 233.]

10. In the answer of the bishops to the "book of articles offered by Thomas Cartwright to Parliament, A.D. 1584, for Ecclesiastical causes, &c." it is replied by them to the

1st article, that it “is grounded upon a false principle of T. C. . . . which neither he, nor any man else, is able to maintain either by the *word of God or ancient authority*. For . . . the old councils and canons did always understand” so and so, &c. . . . “as is manifest from the *council of Chalcedon*.” [Cardwell, Doc. Ann. vol. i. p. 418.]

11. “*A.* — . . . Itaque Apostolos, doctores, prophetas, et interpretes in Ecclesiâ Dei maximè esse necessarios.

‘*M.* *Hos ergò doctores atque interpretes audiendos esse censes?*

‘*A.* *Non minùs quād ipsum Dominum, si præsens adesset, quoad ea tantùm tradant, quæ à Domino acceperunt.* Quod et ipse testatur, dicens, ‘Qui vos audit, me audit; qui vos spernit me spernit.’

Again,

“*A.* . . . Et eam ob causam (ut ante dictum est) singulis sabbatis (sicut ex historiis sacris apparet) confluente simul multitudine, legebatur publicè verbum Dei, et ejus interpretes, si qui adessent, audiebantur. *Quæ consuetudo, et in nostris hodiè Ecclesiis ex Apostolicâ adeòque divinâ ordinatione est recepta.*” [Lat. Cat. p. 16.]

12. “Nam et *sacrae literæ, et optimi atque antiquissimi etiam interpretes* docent, &c.” [Ibid. p. 171.]

13. “Quarè, si nos sumus hæretici, si isti sunt (quod appellari volunt) ‘catholici,’—*cur non faciunt id, quod vident patres catholicos viros semper fecisse?* *Cur nos è sacris Scripturis non convincunt?* *Cur nos ad illarum examen non revocant?* *Cur nos non ostendunt, à Christo, à Prophetis, ab Apostolis, à sanctis patribus discessisse?*” [Apology, p. 38.]

14. “Ità nos quoque, quoniam istis furere videmur, et ab illis traducimur pro hæreticis, quasi quibus nihil jam res sit *nec cum Christo, nec cum Ecclesiâ Dei*,—non alienum aut

īmstile fore existimavimus, si apertē et liberē proponamus *fidem nostram, in quā stamus, et omnem illam spem, quam habemus in Christo Jesu* : ut omnes videre possint, quid nos de quāque parte religionis Christianæ sentiamus, et statuere secum ipsi possint, *an ea fides, quam videbunt et verbis Christi, et Apostolorum scriptis, et catholicarum patrum testimoniis, et multorum sacerdotum exemplis confirmatam, tantū sit rabies quædam hominum furentium, et conspiratio hæreticorum.*” [Ibid. p. 40.]

15. “Istæ sunt horribiles illæ hæreses, quarum nomine bona pars orbis terrarum hodiè à Pontifice inaudita condemnatur ! *In Christum potius, in Apostolos, in Sanctos Patres lis intendenda fuit.*” [Ibid. p. 84—86.]

16. Ista nos didicimus, *à Christo, ab Apostolis, et sanctis Patribus, et eadem bondā fide docemus populum Dei* ; atque eā causā hodiè ab antistite religionis appellamur hæretici !—O Deum Immortalem ! ergò *Christus ipse, et Apostoli, et tot patres unā omnes erraverunt ? Ergò Origenes, Ambrosius, Augustinus, Chrysostomus, Gelasius, Theodoretus, erant desertores Fidēi Catholicæ ? Ergò tot Episcoporum et doctorum virorum tanta consensio nihil aliud erat quām conspiratio hæreticorum ?*—aut, quod tum laudabatur in illis, id nunc damnatur in nobis ? *Quodque in illis erat catholicum, id nunc, mutatis tantū hominum voluntatibus, repente factum est schismaticum ?* aut *quod olim erat verum, nunc statim, quia istis non placet, erit falsum ?* Proferant ergò aliud Evangelium ; aut causas ostendant, cur *ista, quæ tam diu in Ecclesiâ Dei publicè observata et approbata fuerint, nunc demùm oportuerit revocari.*” [Ibid. p. 88. 90.]

17. “*Nos quidèm utimur priscis et avitis legibus ; et, quantum his moribus et temporibus in tantâ corruptelâ rerum omnium potest fieri, disciplinam Ecclesiasticam diligenter et seriò administramus.*” [Ibid. p. 120.]

18. “*Illud verò, quod nos dicunt discessisse ab unitate*

Ecclesiæ Catholicae, non tantum est odiosum, sed etiam, etsi verum non est, tamen speciem aliquam et similitudinem habet veri: . . . Itaque videmus vafros homines et callidos, quibus vera non suppeterent, semper verisimilibus pugnavisse, ut, qui rem ipsam penitus intueri non possent, specie saltem aliquâ et probabilitate caperentur. [Ibid. p. 144.]

19. “*Nos enim discessimus, non, ut hæretici solent, ab Ecclesiâ Christi, sed, quod omnes boni debent, à malorum hominum et hypocritarum contagione: . . . Cùmque nihil relinquant indictum, quod in nos, quamvis falsò et calumniosè, dici possit,—hoc tamen unum non possunt dicere;—nos vel à verbo Dei, vel ab Apostolis Christi, vel a Primitivâ Ecclesiâ discessisse. Atqui nos Christi et Apostolorum, et Sanctorum patrum, primitivam Ecclesiam, semper judicavimus esse catholicam; nec eam dubitamus arcam Nöe, sponsam Christi, columnam et firmamentum veritatis appellare; aut in eâ omnem salutis nostræ rationem collocare.*” [Ibid. p. 150.]

20. “*Quarè hoc istos primùm liquidò et verè probâsse oportuit: Ecclesiam Romanam esse veram et orthodoxam Ecclesiam Dei, eamque, ut hodiè ab ipsis administratur, cum primitivâ Christi, Apostolorum, et sanctorum patrum Ecclesiâ, quam non dubitamus fuisse Catholicam, convenire.*” [Ibid. p. 156—158.]

21. “*Isti verò, quamvis non habeant sacras literas, habent tamen fortassè doctores veteres, et sanctos patres. Id enim semper magnificè jactaverunt, omnem antiquitatem, et perpetuum omnium temporum consensum, à se facere. Nostra verò omnia nova esse et recentia, ante paucos istos annos proximos nunquam auditæ.—Certè in religionem Dei nihil gravius dici potest, quam si ea accusetur novitatis. Ut enim in Deo ipso, itâ in ejus cultu, nihil oportet esse novum.*” [Ibid. p. 190—192.]

22. “*Verùm, quid si ea, quæ isti nova videri volunt, in-*

veniantur esse antiquissima?—Rursus,—quid si ea ferè omnia, quæ isti antiquitatis nomine tantoperè prædicant, ubi ea probè ac diligentè excussa fuerint, ad extremum inveniantur recentia et nova?” [Ibid. p. 194.]

23. “*Nostra verò doctrina, quam rectius possumus Christi catholicam doctrinam appellare, ità non est nova, ut eam nobis antiquus dierum Deus et pater Domini nostri Jesu Christi monumentis vetustissimis in Evangelio et in Prophetarum atque Apostolorum libris commendārit; eaque nunc nova nemini videri possit, nisi cui aut Prophetarum fides, aut Evangelium, aut Christus ipse videatur novus.—Istorum verò religio, si ità antiqua et vetus est, ut eam ipsi videri volunt, cur unam ab exemplis Primitivæ Ecclesiæ, ex antiquis Patribus, et conciliis veteribus, non probant? Cur tam vetus causa tam diù deserta jacet sine patrono? Ferrum quidèm, et flammam, semper habuerunt ad manum; de conciliis verò antiquis, et patribus, magnum silentium.*” [Ibid. p. 196—198.]

24. “*Quæ ergò est ista pompa vetustatis? Quid de prisorum patrum, quid de conciliorum novorum veterumque nominibus gloriantur? Quid videri volunt niti auctoritati illorum, quos, cùm visum est, pro libidine contemnunt?*” [Ibid. p. 210.]

25. “*Ostendant ergò aliquando antiquitatem istam suam: . . . Quid ergò illis fidendum est in patribus, in veteribus conciliis, in verbis Dei?—Non habent, ô Deus bone, non habent ea, quæ se habere gloriantur: non antiquitatem, non universalitatem, non locorum non temporum omnium consensum:*” (i. e. the Romanists have not in fact the true test of Catholicity, ‘*semper, ubique, et ab omnibus*,’ which the Church of England also pretends to, *and has*. Thus Archbishop *Cranmer* says, “I cannot but marvel that Smith alleges for him *Vincentius Lirinensis*, who, contrary to Dr. *Smyth*, teacheth plainly, that the Canon of the Bible

is perfect and sufficient of itself for the truth of the Catholic faith: and that the whole Church cannot make one article of the Faith, although it may be taken as a necessary witness, for the receiving and establishing of the same,—*with these three conditions* ;—that the thing which we would establish thereby hath been believed *in all places, ever, and of all men^{m.}*”) [Ibid. p. 214.]

26. “Grave autem et molestum populo esse, ad Christum, ad Apostolos, ad veteres patres respicere, quidque illi velint aut jubeant, perpetuò attendere!O justam causam, cur *vetus et multis sæculis probata doctrina antiquaretur*, et in Ecclesiam Dei nova forma religionis invehernetur!” [Ibid. p. 220.]

27. “Profectò, si errare Ecclesia ea potest, quæ à *Verbo Dei*, quæ à jussis Christi, quæ ab Apostolorum institutis, quæ a *primitivæ Ecclesiæ exemplis*, quæ à *veterum patrum et conciliorum sanctionibus*.....discesserit,.....certum est Ecclesiam Romanam.....erravisse:.....Discessimus quidem ab illis,.....at à *primitivæ Ecclesiæ*, ab *Apostolis*, à *Christo*, non discessimus.” [Ibid. pp. 226—228.]

28. “Si nos sumus Schismatici, qui discessimus ab istis, quo tandem illos nomine appellabimus, qui à Græcis, à quibus fidem acceperunt, ab Ecclesiâ primitivâ, à Christo ipso, ab Apostolis, tanquam à parentibus, discesserunt? Nam Græci quidem, qui hodiè profitentur religionem et nomen Christi, etsi multa habeant contaminata, magnam tamen adhuc partem retinent eorum, quæ acceperant ab Apostolis.Jam verò cum perspicuum sit, et negari non possit, istos ab illis, à quibus Evangelium, à quibus fidem, à quibus religionem, à quibus Ecclesiam acceperunt, defecisse, *quid causæ est, cur nunc ad eosdem, tanquam ad fontes, nolint revocari?* Cur, quasi *Apostoli omnes, patresque, nihil viderint, ita illorum temporum similitudinem reformat?* An enim isti plus vident, aut Ecclesiam Dei pluris faciunt,

^m Cranmer's Works, vol. iii. p. 23. ed. Jenkyns.

*quām illi, qui ista tradiderunt?..... Postremò, ab eâ Ecclesiâ discessimus, quæ nunc est, non quæ olim fuit:..... Accessimus verò ad illam Ecclesiam, in quâd ne ipsi quidem, si verè atque ex animo loqui volunt, negare possunt *omnia castè ac reverentè, et, quantum nos maximè assequi potuimus, proximè ad priscorum temporum rationem administrari.*" [Ibid. pp. 232—234.]*

29. "Nos quidem concilia, et episcoporum doctorumque hominum conventus et colloquia *non contemnimus*: Neque ea, quæ fecimus, *prorsùs*, sine Episcopis aut sine concilio fecimus. Plenis comitiis res acta est; longâ deliberatione, frequenti synodo."—[Ibid. p. 242.]

30. "Mirari hodiè non debent homines prudentes ac pii, si nos id nunc facimus, quod *olim*, in simili causâ, à *tot patribus et catholicis Episcopis factum* vident;" [Ibid. p. 262.]

31. "Etsi enim discessimus ab illâ Ecclesiâ, quam *isti* appellant 'catholicam', tamen id satî est nobis, satisque esse debet homini prudenti et pio, et de eternâ vitâ cogitanti, nos ab Eâ Ecclesiâ discessisse, quam nos ipsi oculis perspicuè videbamus à *sanctis patribus, ab Apostolis, à Christo ipso, à primitivâ Ecclesiâ discessisse*. ACCESSIMUS AUTEM, QUANTUM MAXIME POTUIMUS, AD ECCLESIAM APOSTOLORUM, ET VETERUM CATHOLICORUM EPISCOPORUM, ET PATRUM, quam scimus adhuc fuisse integrum, utque Tertullianus ait, *incorruptam virginem, nullâ dum idololatriâ, nec errore gravi ac publico contaminatam*: nec tantum doctrinam nostram, sed etiam *Sacramenta, precumque publicarum formam*, AD ILLORUM RITUS ET INSTITUTA direximus: utque Christum ipsum, et omnes ferè pios fecisse scimus, *religionem*, ab istis turpiter neglectam et depravatam, *ad originem et ad primordia revocavimus*. INDE ENIM PUTAVIMUS INSTAURATIONEM PETENDAM ESSE, UNDE PRIMA RELIGIONIS INITIA DUCTA ESSENT. *Hæc enim ratio, inquit antiquissimus*

pater Tertullianus, valet adversus omnes hæreses,—‘ID ESSE VERUM, QUODCUNQUE PRIMUM; ID ESSE ADULTERUM, QUODCUNQUE POSTERIUS.’ Irenæus sæpe ad antiquissimas Ecclesias provocavit, quæ Christo fuissent viciniores, QUASQUE CREDIBILE VIX ESSET ERRAVISSE. Jam verò, cur ea hodiè ratio non initur? Cur ad antiquarum Ecclesiarum similitudinem non redimus? Cur id à nobis hodiè audiri non potest, quod olim in Concilio Niceno, à tot Episcopis, et Catholicis patribus, nullo refragante, pronuntiatum est, ‘ἢθη ἀρχαῖα κρατεῖτω?’ [Ibid. p. 286.]

32. “Diximus nos omnes antiquas hæreses, quas aut *Sacra-sancta Scriptura, aut vetera concilia condemnârunt*, ut pestes et pernicies animorum *detestari*. Nos *disciplinam Ecclesiasticam*, quantum maximè possumus, *revocare*; et omnem vitæ licentiam et dissolutionem morum *priscis et avitis legibus*, et eâ quâ par est, quâque possumus, severitate, vindicare. Nos regnorum statum, *eo quo accepimus loco*, sine immunitatione ullâ, aut mutatione, retinere: . . . et *ex sacris libris*, quos scimus non posse fallere, certam religionis formam quæsivisse, et *ad veterum patrum, atque Apostolorum primitivam Ecclesiam, hoc est, ad primordia et fontes rediisse.*” [Ibid. pp. 318—320.]

33. “Neque nos concessionem et pacem fugimus: Sed, pacis humanæ causâ, cum Deo belligerari nolumus.” [Ibid. p. 324.]

Q. Having now explained the general principles and object of our Reformers, let us hear, as to the *second* point, how they are proved to have applied these principles to the Articles in detail?

A. The first eight, and the *essential* Articles generally,—or, as we have called them, the ‘*Articles of Faith*,’—comprising more or less of the XIXth, XXth, XXIIIrd, XXVIIth, and XXVIIIth of the Thirty-

Nine, have already been proved (when speaking of the Church and the Creeds) to exhibit most fully the application of the principles just attributed to the Reformers:—It remains then to shew that the remainder of the Articles are indeed, as I have said, ‘Collections of Catholic evidence,’ and that they are, *at least* principally, of a ‘negative’ character.—I will begin therefore with the IXth, and take the rest in order, offering a series of passages upon each, as far as may seem sufficient for the purpose; mentioning also those which have been already treated of, whenever they may afford opportunity of a further illustration of the present statement.—Thus;

IXth Article. ‘Of Original Sin.’

1. The words of the Article itself; “Original sin standeth not in the following of Adam, *as the Pelagians do vainly talk*,” (i.e. a negative protest against one particular form of error;)

2. “Cur negat Albertus Pighius *veterem patrem Augustinum* recte sensisse de peccato originis?” (the Church of England thus adopting as its own all that body of Catholic witness which the great champion against Pelagianism had brought against that form of error, and the substance of which witness is stated in the remaining part of this article.)—[Apology, p. 198.]

Xth Article. ‘Of Free will.’

1. “For this cause although Jeremiah had said before, ‘If thou return, O Israel, return unto me, saith the Lord,’ (Jer. iv.) yet afterwards he saith ‘Turn thou me, O Lord, and I shall be turned, for thou art the Lord my God.’ (Jer. xxxi.) And therefore *that holy writer, and ancient*

Father Ambrose doth plainly affirm, that 'the turning of the heart unto God, is of God,' (Ambros. de vocat. Gent. lib. viii. i. cap. 9.) . . . &c." [Hom. II. xx. p. 586.]

2. The Collect for the 5th Sunday after Easter is a *merē translation of the following ancient form*; "Deus, à quo bona cuncta procedunt; largire supplicibus tuis ut cogitemus te inspirante quæ recta sunt, et te gubernante eadem faciamus. Per." [See Palmer's *Origines Liturgicæ*, vol. i. p. 338, who refers for this ancient form to *Miss. Sar. Dom. V. post Pascha.* fol. xcii. *Gelasii Sacramentar.* *Muratori Lit. Rom. tom. i.* p. 585. *Gregorii Libri Sacram.* *Menard.* p. 91. *MS. Leofr.* fol. 125.]

XIth Article. 'Of the Justification of Man.'

1. "And after this wise to be justified only by this true and lively faith in Christ, speaketh *all the old and ancient authors, both Greeks and Latins*: of whom I will *specially rehearse* three, *Hilary, Basil, and Ambrose.* *St. Hilary* saith these words plainly in the ninth Canon upon *Matthew*;" . . . "and *St. Basil*, a Greek author, writeth thus;" . . . "These be the very words of *Basil*: and *St. Ambrose*, a Latin author, saith these words:" . . . "These and other like sentences, that we be justified by Faith only, freely, and without works, we do read oft-times in the most and best ancient writers: as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in *Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Cœcumenius, Photius, Bernardus, Anselm, and many other authors, Greek and Latin.*" [Hom. I. iii. p. 26, 27.]

2. "This faith *the Holy Scripture teacheth us*; this is the strong rock and foundation of Christian religion; this doctrine *all old and ancient authors of Christ's Church do approve*:" . . . "Therefore *the old ancient Fathers of the Church from time to time have uttered our justification with*

this speech; ‘only Faith justifieth us:’”—[Ibid. pp. 28 and 31.]

3. “*Justificatio ex solâ Fide est certissima doctrina Christianorum.*” [Interpretations and further Considerations, &c. Cardwell, Doc. Ann. vol. i. p. 209.]

XIIth Article. ‘Of Good Works:’—as ‘springing out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit’.

1. “For, as it is written in a book, intituled to be of *Didymus Alexandrinus*, ‘Forasmuch as faith without works is dead, it is not now faith; as a dead man is not man.’” [Hom. I. iv. p. 37.]

2. “True faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, *as saith St. Augustine*. In *Præfat. Psalm. xxxi.*” [Hom. I. v. p. 51.]

3. “Faith it is that doth commend the work to God; for, *as St. Augustine saith*, whether thou wilt, or no, that work, that cometh not of faith, is naught.” [Ibid.]

4. “.....Here ye have heard the mind of *St. Chrysostom*, whereby you may perceive, that neither faith is without works, (having no opportunity thereto,) nor works can avail to everlasting life without Faith.” [Ibid. pp. 52, 53.]

5. “And the learned and godly Doctor *Chrysostom* giveth this admonition; ‘Let merciful alms be always with us as a garment &c.’.....But what mean these often admonitions, and earnest exhortations, of the Prophets, *Apostles, fathers, and holy doctors?* Surely, as they were faithful to Godward, and therefore discharged their duty truly, in telling us what was God’s will; so, of a singular love to us-ward, they laboured not only to inform us, but also to persuade

with us, that to give alms, and to succour the poor and needy, was a very acceptable thing, and a high sacrifice to God, wherein he greatly delighted, and had a singular pleasure.” [Hom. II. xi. p. 417.]

6. “For most true is the saying which *Augustine* hath, that the giving of alms, and relieving the poor, is the right way to Heaven: ‘*Via celi pauper est*;’ the poor man, saith he, is the way to Heaven.” [Ibid. p. 418.]

7. “Ye have heard before, dearly beloved, that to give alms unto the poor, and to help them in time of necessity, is so acceptable unto our Saviour Christ, that he accounteth that to be done to Himself, that we do for His sake unto them. Ye have heard also, how earnestly the *Apostles, Prophets, holy Fathers, and doctors*, do exhort us unto the same. And ye see how well-beloved and dear unto God they were, whom the *Scriptures* report unto us to have been good alms-men. Wherefore, if either their good examples, or the wholesome counsel of godly Fathers, or the love of Christ.....may move us,.....let us provide &c.” [Ibid. pp. 420, 421.]

8. “And therefore that *holy father Cyprian* taketh good occasion to exhort earnestly to the merciful work of giving alms, and helping the poor.” [Ibid. p. 422.]

9. “See, I pray you, the perverse judgment of men! we have more care to nourish the carcase, than we fear to see our soul perish. And, as *Cyprian* saith, ‘whilst we stand in doubt lest our goods fail in being over liberal, we put it out of doubt that our life and health faileth in not being liberal at all.’ Serm. de Eleemosynâ.—”[Ibid. p. 431.]

10. “But ye shall understand, dearly beloved, that *neither* those places of the *Scripture*, before alleged, *neither* the doctrine of the blessed martyr *Cyprian*, *neither* any other godly and learned man,.....do mean that our work and charitable deed is the original cause of our acceptation before

God,.....for that were indeed to deface Christ, and to defraud him of his glory. *But they mean this.....that God of his mercy.....toward them whom he hath appointed to everlasting salvation, hath so ordered his grace especially, and they have received it so fruitfully, that.....they declare by their outward deeds and life, in the shewing of mercy and charity.....that they are the undoubted children of God appointed to everlasting life.*—.....For as the good fruit is not the cause that the tree is good, but the tree must first be good, before it can bring forth good fruit ; so the good deeds of man are not the cause that maketh man good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruits. *And then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue and certainly prove the goodness of him that doth it* ; according to Christ's sayings ; 'Ye shall know them by their fruits.'” [Ibid. pp. 423, 424.]

XIIIth Article. 'Of works before Justification.'

1. “Without faith no work is good before God, *as saith St. Augustine. In præfat. Psalm xxxi.* We must set no good works before faith, *nor think that before faith a man may do any good works* ; for such works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God.” [Hom. I. v. p. 51.]

2. “If a heathen man clothe the naked, and do such other like works ; yet because he doth them not in faith, for the honour and love of God, they be but dead, vain and fruitless works to him. Faith it is that doth commend the work to God : for, *as St. Augustine saith*, whether thou wilt or no, that work, that cometh not of faith, is naught ; *where the faith of Christ is not the foundation*, there is no good

work, what building soever we make."—.... "*as St. Augustine saith*, 'All the life of them that lack the true faith is sin, and nothing is good without Him that is the Author of goodness: where He is not, there is but feigned virtue, although it be in the best works.' *And St. Augustine declaring this verse of the psalm*, 'The turtle hath found a nest where she may keep her young birds,' *saith*, that Jews, heretics, and Pagans do good works; they clothe the naked, feed the poor, and do other good works of mercy; *but because they be not done in the true faith, therefore the birds be lost, &c.*".... "*And this matter, (which Augustine at large in many books disputeth) St. Ambrose concludeth* in few words; saying, 'He that *by nature* would withstand vice, *either by natural will or reason*, he doth in vain garnish the time of this life, and attaineth not the very true virtues; *for without worshiping of the true God*, that which seemeth to be virtue is vice.' *De vocat. Gent. lib. iii.* *And yet most plainly to this purpose writeth St. Chrysostom* in this wise, 'You shall find many which have not the true faith, *and be not of the flock of Christ*, and yet, as it appeareth, they flourish in good works of mercy: you shall find them full of pity, compassion, and given to justice; and yet, for all that, *they have no fruit of their works*, because the chief work lacketh.' *In Serm. de Fid. Leg. et Spir. Sancto.*" [Ibid. pp. 51, 52.]

XIVth Article. 'Of works of Supererogation.'

1. After quoting *Chrysostom, Augustine, and Cyprian*, the Homily goes on to say,

"The meaning then of these sayings in the *Scriptures and other holy writings*,—'Alms-deeds do wash away our sins,' and 'Mercy to the poor doth blot out our offences,' is, that we doing these things according to God's will and our duty have our sins indeed washed away, and our offences blotted out; *not by the worthiness of them*, but by the grace of God,

which worketh all in all, &c." . . . " *Alms-deeds do wash away our sins*, because God doth vouchsafe then to repute us as clean and pure, when we do them for his sake, and *not because they deserve or merit our purging*, or for that they have any such strength and virtue in themselves." [Hom. II. xi. p. 424, 425.]

2. "The reasonable and godly though they hear and read in *God's Word*, and elsewhere in godly men's works, that alms-deeds, mercy and charitableness, doth wash away sin, and blot out iniquity; yet they do not arrogantly and proudly stick and trust unto them," &c." [Ibid. p. 425.]

3. Moreover the *Article itself* mentions as its authority the express words of Christ himself, which is also quoted in the same Homily at the conclusion of the above extracts, so that further appeal to Catholic witness was of course unnecessary. The passage in the Homily is this :

"The godly do learn that when the Scriptures say, that by good and merciful works we are reconciled to God's favour, we are taught then to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea they learn in such manner of speaking a comfortable argument of God's singular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. *And yet this notwithstanding*, they cry out with *St. Paul*, 'O wretches that we are!' and acknowledge, as Christ teacheth, that 'when they have all done, they are but unprofitable servants;' and with the blessed King David, in respect of the just judgments of God, they do tremble, and say 'Who shall be able to abide it, Lord, if thou wilt give sentence according to our deserts?'" [Ibid. pp. 425, 426.]

N.B. As to Catholic evidence with respect to the general question of human merit, which is the main point involved in this Article, see the quotations already given under the XIth and XIIth Articles.

XVth Article. ‘Of Christ alone without sin.’

This Article makes *two* assertions, *each of which it supports by a direct quotation from Scripture*. And in conformity with the 1st, viz. respecting Christ, the Church of England has adopted into her Communion Service a hymn which she has used *above twelve hundred years*, and which the Eastern Church has used for *more than fifteen hundred*, in which these words occur ;

“*O ἀμνὸς τοῦ θεοῦ, ὁ ὑιὸς τοῦ πατρὸς, ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου, ἐλέησον ἡμᾶς.... ὅτι σὺ εἶ μόνος ἄγιος, σὺ εἶ μόνος Κύριος &c.*”

In the same way, in conformity with the 2nd assertion, viz. respecting ourselves,—she to this day makes use of a prayer which occurs in the *Sacramentary of Gregory*, and in *the most ancient monuments of the English Offices*.

“*Deus cui proprium est misereri semper et parcere, suscipe deprecationem nostram : et quos delictorum catena constringit, miseratio tuæ pietatis absolvat. Per Dominum nostrum.*”

The same feeling is expressed in her collects for the 21st and 24th Sundays after Trinity, likewise *most ancient* forms, to this effect :

“*Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem ; ut pariter ab omnibus mundentur offensis,*

et securā tibi mente deserviant. Per." and "Absolvere quæsumus, Domine, tuorum delicta populorum; ut à peccatorum nostrorum nexibus, quæ pro nostrā fragilitate contraximus, tuā benignitate liberemur. Per Dominum." [See Palmer's Orig. Liturg. vol. i. pp. 305. 354, 355.—vol. ii. pp. 159, 160.]

XVIth Article. 'Of Sin after Baptism.'

That this Article is a direct protest against the particular error of *the Novatians*, which had been lately revived by the Anabaptists, we learn from the following caution in the Homily of Repentance, which *the margin* states to have been written '*Against the Novatians*,' and which agrees with the expressions contained in this Article.

"Whereupon we do not without a just cause, detest and abhor the damnable opinion of *them*, which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his son Jesus Christ, to fall into some horrible sin, *repentance shall be unprofitable unto us*, there is no more hope of reconciliation, or to be received again into the favour and mercy of God."—... "their pestilent and pernicious error,—." [Hom. II. xx. p. 582.]

As to the mode in which the Church of England follows the Catholic doctrine and practice with regard to the subject of 'Sin after Baptism,' see passages given under *XXXIIIrd Article*.

XVIIth Article. 'Of predestination and Election.'

Here positive doctrine, and exact and accurate statement are notoriously avoided. The conclusion

of this Article,

“ Furthermore, we must receive God’s promises in such wise, as they be *generally* set forth to us in Holy Scripture; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God,”

exactly agrees in spirit with the cautionary charge quoted just now (p. 65.) from the ‘ King’s directions concerning preachers,’ on this very topic.

XVIIIth Article. ‘ Of obtaining eternal salvation only by the name of Christ.’

This is an anathema against one specific presumptuous error, and rests on the express words of Scripture, as did the XVth.

XIXth Article. ‘ Of the Church.’

For the greater part of this Article, see pp. 4—14 preceding.

The only point to be noticed here is the assertion that ‘ *the Church of Rome hath erred*;’ with regard to which we find the following passage;

“ Profectò si errare Ecclesia ea potest, quæ à verbo *Dei*, quæ à jussis Christi, quæ ab Apostolorum institutis, quæ à primitivæ Ecclesiæ exemplis, quæ à veterum patrum et conciliorum sanctionibus . . . discesserit, . . . certum est Ecclesiam Romanam non tantum potuisse errare, sed etiam . . . erravisse.” [Apology, p. 226.]

XXth Article. ‘ Of the Authority of the Church.’

Some remarks have been already made (pp. 30, 31) on two most important points on which our Reformers have admitted this authority.—What I

wish to say now is two-fold ; FIRST, to give some passages illustrative of the deference which our Reformers paid to the decisions of the Church in various synods and councils, (for it is in synods &c. that the Church exerts its authority,)—SECONDLY, to state what appears to have been the main object of this article, and to illustrate that statement.

FIRST then, to give some passages illustrative of the deference which our Reformers paid to the decisions of the Church in various synods and councils ;

1. Those six councils *which were allowed and received of all men.* [Hom. II. ii. p. 217.]

N.B. *Six* are mentioned instead of *four*, because the fifth and sixth were virtually supplements to the third and fourth. Thus the fifth (held at Constantinople A.D. 553) condemned the errors of the Nestorians, which had been previously condemned by the third (held at Ephesus A.D. 431)—and the sixth (also held at Constantinople A.D. 680) condemned the Monothelites ; who, as being a mere branch of the Eutychians, had been previously condemned by the fourth (held at Chalcedon A.D. 451.)—[See Palmer's Hist. of the Church, pp. 70—73.]

2. “ *Neque enim ea est Ecclesia Dei, quæ infuscari labe aliquâ non possit, aut non interdum egeat instauratione : alioqui quid tot coitionibus et conciliis opus est, sine quibus, ut ait Aegidius, stare fides Christiana non potest.* ” [Apology, p. 160.]

3. “ *At Eliberi was a council of Spanish Bishops and other learned men assembled ; and there, after long deliberation, and debating of the matter, it was concluded at length of the whole council after this sort ; &c.* ” [Hom. II. ii. p. 224.]

4. "And another council of the learned men of all Spain, also called *Concilium Toletanum duodecimum, decreed and determined &c.*" "the judgment of the whole council of *Frankfort* also ;"—[Ibid. 225.]

5. "Condemned by whole councils of Bishops and learned men assembled together ;" [Ibid. p. 230.]

6. "It is, by the open confession of Bishops assembled in councils, declared and shewed, &c." [Ibid. p. 257.]

7. "Neither did the old Fathers, bishops, and doctors, severally only, by preaching and writing,—but also together, in great numbers of them assembled in synods and councils, make decrees and Ecclesiastical laws, &c." [Ibid. p. 264.]

8. "By the decree of those 630 fathers (at the *Chalcedon* council, one of the four first General Councils) grounding their determination in this matter upon the sacred Scriptures, and long continued usage and practice, &c." [Hom. II. iv. pp. 305, 306.]

9. "Whereas, by the advice of the council of *Nicene*, we ought to lift up our minds by faith, and, leaving these inferior and earthly things, there seek it, where the sun of righteousness shineth :" [Hom. II. xv. p. 490.]

10. "Nec desperamus si qui sunt, qui aliter sentiant quām par est, positis aliquando affectionibus, et nominibus, Deum id illis esse patefacturum, ut, re melius animadversā atque exploratā, quod olim in *Chalcedonensi concilio factum est*, omnes dissensionum causæ, et fibræ, ab ipsis radicibus extirpentur, et ἀμνηστίᾳ sepeliantur sempiternā. Amen." [Apology, p. 104.]

11. "Cur illam ab exemplis primitivæ Ecclesiæ, ex antiquis patribus, et conciliis veteribus non probant ?" [Ibid. p. 196—198.]

12. "Vetus concilium *Elibertinum* decrevit." [Ibid. p. 200.]

“*Vetus Concilium Romanum decrevit . . .*” [Ibid. p. 204.]

“*Veteres Canones Apostolorum jubent . . .*” [Ibid.]

“*Vetus Concilium Gangrense jubet . . .*” [Ibid.]

“*Vetus concilium Carthaginense jubet . . .*” [Ibid. p. 206.]

13. “*For . . . the old councils and canons did always understand . . . &c. . . . as is manifest from the council of Chacedon.*” [Cardwell, Doc. Ann. vol. i. p. 418.]

SECONDLY, to state what appears to have been the main object of this Article, and to illustrate that statement.

The Article preceding this, viz. the XIXth, consisted of two parts ;—In the first of which the notes characteristic of a true branch of the Apostolical Church were described ;—while in the second it was asserted that one such branch-Church, viz. that of Rome, was in a state of error. This error had infected our own branch. The question was, What should be done ? A change of *some* sort must be made.—Then came the *first objection of the Romanist* to the English movement,—“*Atqui sine sacro Οecumenico concilio nefas fuit ista tentare. Ibi enim esse omnem vim Ecclesiae : ibi Christum pollicitum esse sese semper præstò affuturum.*” [Apology, p. 238.] To which our Reformers answer in this XXth article, ‘It is true the Church, that is, the *whole* body, hath authority in controversies of this kind ; but what signs are there of its exercising this authority in the present case ? There is the Roman council at Trent, but that council decrees

things *against* Scripture, and enforces Articles of Faith *besides* it, and thus contradicts the doctrine received (as has been shewn) in the first ages by the Universal Church, and therefore must needs be wrong :—The only method for the Church of England to adopt, was one that had Catholic evidence in its favour, viz. to legislate for herself in her provincial or national synod, until a General Council could meet ;—taking care only to avoid the two errors mentioned.’ And that she had, under these circumstances, authority to determine matters of faith, and her own rites, she argues on her usual principles in the passages subjoined ;

1. “*Nos quidem concilia, et episcoporum, doctorumque hominum conventus et colloquia non contemnimus. Neque ea, quæ fecimus, prorsùs, sine Episcopis aut sine concilio fecimus. Plenis comitiis res acta est, longâ deliberatione, frequenti Synodo.*” [Apology, p. 242.]

2. “*Cumque audiremus Deum ipsum nobis loquentem in verbo suo, et videremus exempla illustria veteris et primitivæ Ecclesiæ, incerta autem esset Concilii Generalis expectatio, et eventus multò incertior ; . . . illud potius fecimus, quod et rectè posset fieri, et à piis hominibus et catholicis Episcopis sæpe multis factum esset : ut PROVINCIALI SYNODO NOSTRIS ECCLESIIS PROSPICEREMUS. SIC ENIM veteres patres scimus solitos esse experiri, antequam ad publicum orbis terrarum concilium veniretur. Extant hodiè Canones scripti in conciliis municipalibus ; Carthagini sub Cypriano, Ancyra, Neocæsareæ, Gangra, etiam in Paphlagonia, ut quidam putant, antequam Niceni concilii Æcumenici nomen auditum esset. Ad hunc modum olim sine Concilio Generali*

statim domi privata disceptatione *occursum est Pelagianis et Donatistis.* Sic cùm Imperator Constantius apertè studeret Auxentio Arianarum partium Episcopo, *Athanasius, Episcopus Christianus*, non ad concilium generale, in quo videlicèt propter Imperatoris potentiam, et studium partium, videbat nihil posse fieri, sed ad Clerum populumque, hoc est, *ad Provincialem Synodum provocavit.* Sic decretum est in *Concilio Niceno*, ut in singulos annos bis, in *Carthaginensi*, ut minimùm, semel, *Episcoporum conventus in singulis provinciis haberentur*: quod *Chalcedonense concilium* ait eā causā fuisse factum, ut, si qui errores aut abusus uspiam emersissent, statim in ipso vestigio, ubi nati fuissent, extinguerentur. *Ità* cum Secundus et Palladius *Aquileiense concilium*, quod non esset generale ac publicum, repudiarent, *Ambrosius, Episcopus Mediolanensis, respondit*, Non debere illud novum cuiquam videri, aut peregrinum, si Occidentis Episcopi convovent synodos, aut agant conventus *Provinciales*, id enim *anteā et ab Occidentalibus episcopis non rarò, et à Græcis sæpe factum esse.* *Ità Carolus Magnus Imperator concilium habuit provinciale in Germania contrà concilium Nicenum secundum, de tollendis imaginibus.* *Nec nobis quidem prorsùs inaudita, aut nova est ea ratio.* Nos enim habuimus aliquando in Angliā synodos *Provinciales*, et domesticis legibus Ecclesias nostras ordinavimus.” [Ibid. pp. 292—296.]

3. “All these abominations **THEY THAT SUPPLY THE ROOM OF CHRIST**” (i. e. *our own Bishops in Convocation*) “have cleansed and purged the Churches of England of.” [Hom. II. iii. p. 298.]

4. “*Diximus nos . . . quod olim sancti patres, quodque majores nostri sæpe fecerunt, provinciali conventu nostras Ecclesias restituisse.*” [Apology, p. 318 and 322.]

But upon this arises the *2nd objection of the*

Romanist, 'If the Church of England thinks she has authority to legislate for herself in a provincial or national synod until a General Council can meet,—yet Trent is such a General Council ; she ought to submit to *Trent*.' The answer to which is given in the XXIst Article.

XXIst Article. 'Of the Authority of General Councils.'

In answer to the second objection of the Romanist, just mentioned, the Church of England replies, in this XXIst Article, in three ways ;

First, that 'Trent was not such a general council : ' which she proves thus ;

The first four were undeniably 'general,' and have been received by the Universal Church. To them therefore, and to their proceedings we must look, as to a pattern by which we may safely be guided. On comparing Trent with *them*, it is observed that it disagrees in the *very first point*; viz. the mode and circumstances of assembling. Each of *the four* was (as a matter of *fact*) gathered together with '*the commandment and will of Princes*,' i. e. of the several emperors who summoned them ; and we have, as far as Catholic evidence can go, no reason to believe that any such council can be lawful, unless gathered together as *they* were :—no hint that this was any thing but a necessary *ingredient* (as it were) in an authoritative council. The Church of England only *so far asserts the Principle*,

as it is borne out by the analogy of the historical facts : She says,

1. “OLIM Imperatores Christiani indicebant Episcoporum concilia: *Constantinus, Nicenum; Theodosius Primus, Constantinopolitanum; Theodosius Secundus, Ephesinum; Martianus, Chalcedonense.* Cùmque Ruffinus allegasset Synodus, quasi quæ pro se faceret, ejus adversarius, *Hieronymus, ut eum refutaret, ‘DOCE,’ inquit, ‘QUIS EAM IMPERATOR JUSSERIT CONVOCARI?’*”—[In other words, it was no ‘General Council’, properly so named,—(*non possunt esse ‘Concilia Generalia’*),—unless the Emperor summoned itⁿ:

ⁿ How much stress was laid upon this, may be further shewn by a paper entitled “*The Judgment of the Convocation concerning General Councils.*” [Cranmer’s Works, Appendix to vol. iv, p. 258.]

“As concerning General Councils, like as we, taught by long experience, do perfectly know, that there never was, nor is, any thing devised, invented, or instituted by our forefathers, more expedient or more necessary for the establishment of our faith, for the extirpation of heresies, and the abolishing of sects and schisms; and, finally, for the reducing of Christ’s people unto one perfect unity and concord in his religion, than by the having of General Councils: *so that the same be lawfully had and congregated in Spiritu Sancto, and be also conform and agreeable . . . unto that wholesome and godly institution and usage, for the which they were at first devised and used in the primitive Church;*” so (it goes on to say) they *may* be corrupt and mischievous, as Gregory Nazianzen complained:—“Wherefore, we think, that Christian Princes, especially and above all things ought and must . . . provide,” that General Councils are not thus rendered useless by such perversion and abuse, adding “*And first of all, we think they ought principally to consider, who hath the authority to call together a General Council.*”

(si 'sine jussu et voluntate principum' congregata fuerint.)—For the expression, in the Latin edition of the Article, 'Generalia concilia . . . congregari non possunt,' seems hardly to refer to the possibility of a physical prevention by the

Again,—In another paper [ibid. p. 264.] entitled "*The opinion of certain of the Bishops and Clergy of this realm, subscribed by their hands, touching the General Council,*" (the council summoned by the Pope to be held at Mantua in May A.D. 1537, Mr. Jenkyns suggests,) which is signed by Cranmer, eight bishops, and four others, the only question was *how* to adapt a general council to the precedents of the first four, in the altered circumstances of the world, being no longer one great empire, but several principalities; this was the *chief* difficulty on the subject of a General Council:—It begins thus; “Though that in the old time, when the empire of Rome had his ample dominion over the most part of the world, the *first four General Councils, which at all times have been at most estimation in the Church of Christ, were called and gathered by the emperor's commandment, yet now, forsoomuch that the empire of Rome and the monarchy of the same hath no such general dominion, but many Princes have absolute power in their own realms, no one Prince may by his authority call any General Council; but if that any one or more of these Princes require the rest of the great Princes to be content to agree, that a General Council might be assembled, those Princes are bound to condescend and agree thereunto; &c.”—This was the only way in which they thought they could get such a thing as a General Council.*

Lastly, *Archbishop Parker, in his answer to the Popish Bishops, A.D. 1560*, says, “That we should and *did* own such Councils, as the *Church of Christ was wont to call by the help of her religious Princes:*” referring plainly to the same precedents, and asserting a *necessary condition.* [Strype's Parker, book ii. c. 2. p. 68.]

civil power; but rather, as the *Apology* says, the meaning would be ‘*Quomodò potest cuiquam sano hujusmodi concilium videri Generale?*’ p. 296.]—“*Idem in Epitaphio Paulæ citat literas Imperatorum, qui Episcopos Latinos Græcosque Romam accessiri jusserint. Omnidò per annos quingentos Imperator solus agebat conventus sacros, et Episcoporum concilia celebrabat. QUO MAGIS NUNC MIRAMUR importunitatem Episcopi Romani, qui, quod sciat, integris rebus, fuisse jus Imperatoris, nunc autem, postquam Reges in partem Cæsareæ majestatis devenerunt, esse jus commune omnium Principum, id ità temerè uni adscribat sibi, et satis esse putet voluntatem suam de habendo concilio cum Principe orbis terrarum Viro tanquam cum famulo suo communicare.* [Pius IV. in Bullâ suâ ad Imperat. Ferdinandum.] *Quòd si Imperatoris Ferdinandi modestia tanta est, fortasse, quòd artes Pontificias non satis nôrit, ut hanc injuriam ferre possit, Pontifex tamen pro suâ sanctitate, injuriam illi facere, et jus sibi alienum arrogare non debebat.*” [Apology, pp. 272—274.]

2. “*Die ergò, nobis, Pie Pontifex, qui omnia antiqua crepas, . . . Ex omnibus patribus quis unquam . . . te habere auctoritatem et jus convocandi concilia . . . dixit?*” [Ibid. p. 210.]

3. “*Jàm verò . . . qui cogunt concilia episcoporum . . . an ad eos dicemus religionis curam non pertinere? . . . His rebus Imperatores et Reges antiquissimi sese admiscuerunt: . . . Et quis quærat vel Principes magis Catholicos, vel exempla illustriora?*” [Ibid. p. 280—282.]

So that, as far as Catholic evidence can prove a thing, ‘Trent was only a provincial Council.’

Secondly, the answer of the Church of England in this Article goes on to say,—‘But even suppose

that Trent *were* a general council,—agreeing, that is, in point of composition, &c. with the first four;—yet its decrees might, *or might not*, be valid; and indeed *would not* be so, unless they were proved from Scripture, as were those of the first four,—and then, after such proof, received by the whole Church-Catholic.’ As to the necessity for their being proved by Scripture, enough has been already said in pp. 35 and 48, &c.;—but with regard to their being afterwards received by the whole Church-Catholic, *this* the Church of England rests on as the decisive reason for acknowledging the first four; *not* from the independent authority of the Council itself only:—See the following passages:

1. “Quid multis? certè concilia illa plenissima et maxima, de quibus isti solent tantoperè gloriari,” (i.e. the later Roman councils,) “si cum omnibus Ecclesiis, quæ per totum orbem terrarum agnoscent et confitentur nomen Christi, conferantur,—quid, obsecro, aliud videri possunt, quām privata quædam Episcoporum concilia, et Synodi Provinciales? Nam etsi fortè Italia, Gallia, Hispania, Anglia, Germania, Dania, Scotia conveniat; absit autem Asia, Græcia, Armenia, Persia, Media, Mesopotamia, Ægyptus, Æthiopia, India, Mauritania, quibus in locis omnibus et Christiani homines multi sunt, et episcopi; quomodò potest cuiquam sano hujusmodi concilium videri generale? Aut, cum tot partes orbis absint, quomodò possunt verè dicere, se habere consensum orbis terrarum? Aut quale tandem erat *illud concilium proximum Tridentinum*, aut quomodò dici potuit generale, cùm ad illud ex omnibus regnis et regionibus Christianis, quadraginta tantùm Episcopi convenissent, &c. . . . Quidquid est, veritas Evangelii

Jesu Christi non pendet à conciliis, aut, ut Paulus ait, ab humano die. Quòd si illi quibus Ecclesiam Dei curæ esse oportuit, sapere nolint, et officio suo defuerint, atque animos suos contrà Deum et ejus Christum obfirmaverint, et rectas vias Domini pervertere perrexerint, Deus lapides excitabit, et pueros infantes disertos faciet, *ut semper existant aliqui*, à quibus istorum mendacia refutentur. *Potest enim Deus, non solum sine conciliis, sed etiam invitatis conciliis, et tueri, et promovere regnum suum.*" [Apology, p. 296—298.]

N.B. Perhaps the expression "*ut semper existant aliqui*," in the above extract, and the truth of the assertion "*Potest . . Deus . . etiam invitatis conciliis tueri . . regnum suum*," cannot be illustrated better than by the history of the Arian heresy after its condemnation at Nice,—as shewing how, although Councils make heretical decrees, God contrives that individuals should be raised up, through whose instrumentality the Universal Church should rouse itself to reject finally those heretical decrees, and to bear witness to the true faith.—I will subjoin an abridged account from Mr. Palmer's History of the Church.—"This judgment" (of the Council of Nice) "was immediately approved and acted upon by the whole Church dispersed throughout the world; and even the Arian party in the Synod, not daring to utter any thing in opposition to the true faith, returned to their Churches, acquiescing in the decree. Arius himself at last professed to believe in the Nicene faith; and it was not till A.D. 341, that the Arians ventured to compose a new Creed." . . . "St. Athanasius became the chief object of their hostility: . . . "his enemies at length prevailed on the Emperor (Constantine) to assemble a Synod at Tyre (A.D. 334) where the Arian bishops alone were present;" . . . "the Emperor was at last persuaded by Eusebius of Nicomedia to banish Athanasius to Treves in Gaul. When Arius was about to be admitted to Communion at Constantinople, by command of the Emperor, he died in a sudden and terrible manner, and Constantine himself dying in 337 was succeeded by his sons. Shortly after the death of the Emperor, his son Constantine, who

ruled in Gaul, permitted Athanasius to return to Alexandria," . . . "but Athanasius was ere long again expelled by the Emperor Constantius, at the request of the Arian Synod of Antioch, A.D. 341, and Gregory, an Arian, was appointed Bishop in his place." . . . "He then went to Rome, . . . was pronounced innocent, and acknowledged as the lawful bishop of Alexandria. This judgment was soon after renewed by the great synod of Sardica, A.D. 347, which at the same time approved the Nicene faith, and condemned the Arian party ;" . . . "The cause of orthodoxy now obtained a temporary triumph. The Emperor Constans, who ruled in the West, threatened to declare war against Constantius, if Athanasius was not restored to his see : and accordingly that Bishop, with several other of the persecuted orthodox bishops of the East, were restored to their flocks. Athanasius returned in triumph." . . . "The favourable prospects of true religion became speedily overclouded again. The Arians continued their machinations, under the authority of the Emperor Constantius, and in 353, and 355, caused Synods to be assembled at Arles and Milan, in which by force and fraud the condemnation of St. Athanasius and other orthodox bishops was again obtained." . . . "When the great object of their dread had been thus removed, the Arians began more openly to attempt the destruction of the Nicene faith. They had already composed several creeds more or less unsound, and capable of Arian interpretations ; but they now framed a new formula, in which the Divinity of Christ was apparently asserted strongly, while it really admitted of an interpretation favourable to Arian views ; and, having induced the emperor to assemble the bishops of the West, to the number of four hundred, at Ariminum in Italy, A.D. 359, they proposed it for their adoption. The synod, however, immediately required the Arian bishops to subscribe the Nicene Creed, and deposed those who refused to do so ; and it was only after they had been wearied out by a delay of many months, intimidated by the threats of the Emperor, and solemnly assured by the Arians that they received the creed in the orthodox sense, that the bishops at last gave way, and, in hopes of securing peace, permitted the omission of the

term *homöusion*, ('of the same substance,') which occurred in the Nicene Creed. The majority of the bishops, too, either deceived or intimidated, subscribed the new Creed: but the deception was soon discovered. The Arians proclaimed every where that the Nicene faith was condemned, and announced their own interpretation of the Creed lately adopted. But though heresy seemed for a moment triumphant, it was soon to be overthrown. France and Italy, roused by the celebrated Hilary, bishop of Poictiers, who returned from his exile in the East A.D. 360, declared their adherence to the true faith, annulled the proceedings at Ariminum, expelled the Arians from communion, and transmitted their resolutions to the orthodox bishops of the East. Egypt was already proclaiming its agreement with their faith; for on the death of Constantius, A.D. 361, Athanasius re-appeared suddenly in the Church of Alexandria, after having entirely disappeared for seven years, during which he had dwelt among the monks in Upper Egypt. When he thus, beyond all expectation, appeared again, the people of Alexandria rejoiced with exceeding joy, and delivered all the Churches to him, expelling the Arians. At the same time Lucifer, bishop of Cagliari, and Eusebius of Vercellæ, returned from the Upper Thebais, where Constantius had condemned them to perpetual exile for their faith; and Eusebius was present in the synod of Alexandria, held by Athanasius to confirm the Nicene creed. When the Emperor, Julian the Apostate, heard that St. Athanasius was again in Alexandria, and was converting many of the heathen to Christianity, he commanded him to leave the city. When departing from his see, and beholding the people weeping around him, he said, 'Take courage; this is but a little cloud, which shall quickly pass away.' And so indeed it proved: for on the accession, in 363, Athanasius was restored to his see, and testified to that orthodox emperor, that the true faith was then received in all the Churches of Spain, *Britain*, Gaul, Italy, Dalmatia, Dacia, Mysia, Macedonia, Greece, Africa, Sardinia, Cyprus, Crete, Pamphylia, Syria, Isauria, Egypt, Libya, Pontus, Cappadocia, and in all the East. Many councils of Bishops successively confirmed the orthodox faith;

and even those bishops of the East, who were called Semi-Arians from their not adopting the word *homöusion*, and who had been deceived by the real Arians, but whose faith differed not from that of the Catholic Church, now united in the universal acceptance of the Nicene faith. Thus the Arian heresy, when it seemed most prosperous, suddenly fell: and, after lingering for a time under the protection of the Emperor Valens, and afterwards amongst the barbarous nations beyond the Roman Empire, it disappeared from the face of the earth.—The protection vouchsafed by God to the true faith was never more wonderfully exemplified than in the existence and final triumph of the Nicene Creed. Craft and violence alike failed to overthrow the belief of the Church.” [Palmer’s Hist. Ch. pp. 60—66.]

2. The quotation, which I am about to give here, is only admitted as agreeing exactly with the passage from the Apology of the Church of England, just preceding, and also with the passage which shall be subjoined to it from another source. Its clearness of statement may throw light upon both.

“ So likewise” (viz. “ worthy of belief, and made use of by the orthodox of all times, as sufficient for the rejecting of any new doctrine,”) is the declaration of *a general Council*, free, and gathered from all quarters, and, in such other respects, *truly so called*, founded in the examination of the monuments of the several Apostolical plantations, either produced in Council, or authentically confirmed from the letters of the several Churches, either formerly prepared in provincial and national Councils, or otherwise sufficiently confirmed to them, and this declaration conciliarily promulgated, *and after the promulgation universally received and accepted by the Church diffusive; or else it is evident all this while, that it is not a Catholic (truly so styled) testimony.*—For that any Council of Bishops, the most numerous that

ever was in the world, (much less a but major part of those few, that be there present,) is not yet really the universality of Christians, is too evident to be doubted of.—It can only then be pretended, that it is the universal representative, or, such an assembly, wherein is contained the virtue and influences of the whole universal Church. And thus, indeed, I suppose it to be, as often as the doctrines there established by universal consent (founded in Scripture and Tradition) have *either* been before discussed and resolved in each provincial council, which have sent their delegate thither *from ALL parts of the world, or else, have post factum, after the promulgation, been accepted by them, and acknowledged* to agree with that Faith which they had originally received.” [Hammond, Works, vol. i. p. 545, &c.]

3. “Then he (*Archbishop Cranmer*) shewed for what end General councils were called; to declare the faith, and reform errors: not that any Council was *truly* general,” (i. e. in the sense of being a meeting of delegates from ALL parts of the world, *strictly speaking*,—which was the *first* case mentioned in the above extract from Hammond,) “for even at Nice^o there were no bishops almost, but out of Egypt, Asia, and Greece; but they were *called* General, because the *Emperor summoned them, AND all Christendom did agree to their definitions*,” (which was the *second* case mentioned by Hammond, and, in fact, the only one which ever practically existed,) “which he proved by several authorities: *therefore*, though there were many more bishops in the Council of Arimini,” (see p. 98) “than at Nice or Constantinople, yet the one was not *received* as a general

^o What Cranmer’s opinion of the Council of Nice was, appears from his answer to the second article of the Devonshire Rebels, (A.D. 1549,) where he refers to its authority as being “*the chief of all the General Councils, and celebrated more than 1200 years past.*” [Works, vol. ii. p. 213.]

Council, and the others were." [Cranmer's Works, vol. ii. p. 12. ed. Jenkyns; Burnet, H. R. vol. i. p. 353.]

Thirdly, The answer of the Church of England in this Article thus concludes, at least by way of natural inference :—‘ Failing then, as Trent did, in these points, we were justified in staying at home, and in deciding controversies of faith, and matters of rites and ceremonies, in our Provincial or National Synod, according to the Catholic evidence already given in the extracts under the XXth Article :— Still, however, being always willing to submit the case to a *real* ‘ General Council’, like the first four.’ For this readiness the Church of England openly professes, in these words,

1. “*Nos quidem concilia, et episcoporum doctorumque hominum conventus et colloquia, non contemnimus;*”—*as a general principle*: [Apology, p. 242.]

2. “*Diximus nos omnes antiquas hæreses, quas aut sacrosanctæ Scripturæ, aut vetera concilia condemnârunt, ut pestes et pernicies animorum detestari;*”—*as a practical proof*: [Ibid. p. 318.]

3. “*Cùm incerta esset Concilii generalis expectatio;*”—*as the reason for adopting, as she did, the alternative of a Provincial or National Synod.* [Ibid. p. 292.]

For other observations on parts of this Article, and especially on the four first councils, see pp. 36—38, and 44—50.

XXIIInd Article. ‘ Of Purgatory’ &c.

This is a protest against a specific erroneous doctrine on various points, called in the English Edition

‘the *Romish* doctrine’;—in the Latin Edition of A.D. 1552, ‘*Scholasticorum* doctrina’; [Sparrow, p. 60. Cardwell, Doc. Ann. vol. i. p. 209;] and in the Latin Edition of A.D. 1562, ‘*Doctrina Romanensium*’. [Sparrow, p. 216.]

The doctrine which is here meant, is that, probably, described thus in one of the “*Quindecim articuli, quibus Academici Cantabr. ab Episcopo Gardinero, academiæ Cancellario, subscribere jubentur.*” A.D. 1555.

“XIII. Credimus post hanc vitam esse purgatorium, in quo animæ defunctorum purgantur, pœnaque adhuc peccatis debita, exsolvitur: sanctumque et salubre esse pro defunctis exorare, nostrasque preces, eleemosynas, jejunia, et opera alia pia, maximè autem altaris sacrificium, illis multum prodesse persuasissimum habemus.” [Cardwell, Doc. Ann. vol. i. p. 164.]

Against this the Church of England witnesses thus :

1. “*The Scripture doth acknowledge* but two places after this life; the one proper to the elect and blessed of God, the other proper to the reprobate and damned souls; as may well be gathered by the parable of Lazarus and the rich man: *which place St. Augustine expounding, saith in this wise*, That which Abraham speaketh unto the rich man in Luke’s Gospel, namely, that the just cannot go into those places where the wicked are tormented,—what other things doth it signify, but only this; that the just, by reason of God’s judgment, which may not be revoked, can shew no deed of mercy in helping them which after this life are cast into prison until they pay the uttermost farthing? (Luke

xvi. *Lib. 2. Evang. quæst. i. cap. 38.*) These words, as they clean confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of *Purgatory*, which is grounded upon the saying of the Gospel, ‘Thou shalt not depart hence till thou hast paid the uttermost farthing.’ Now doth *Augustine* say, that those men which are cast into prison after this life, on that condition, may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again. — . . . *Where is then the third place which they call Purgatory?* or where shall our prayers help and profit the dead? *St. Augustine* doth only acknowledge two places after this life, Heaven and Hell (*Lib. 5. Hypogno.*) As for the third place he doth plainly deny that there is any such to be found in all Scripture. *Chrysostom* likewise is of this mind, that, unless we wash away our sins in this present world, we shall find no comfort afterward. (*Chrysost. in Heb. ii. Homil. IV.*) And *Cyprian* saith, that, after death, repentance and sorrow of pain shall be without fruit; weeping also shall be vain, and prayer shall be to no purpose. (*Cyprian. contrà Demetrianum.*) Therefore he counselleth all men to make provision for themselves, while they may; because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction. *Let these and such other places be sufficient to take away the gross error of Purgatory out of our heads*; neither let us dream any more that the souls of the dead are any thing at all holpen by our prayers: &c.” [*Homil. II. vii. pp. 363—365.*]

2. “Nàm quod de *Purgatorio* isti suo jactare solent, etsi illud scimus non ità novum esse, tamen non aliud quàm fatuum et anile commentum est. *Augustinus* quidem modò hujusmodi quendam locum esse, ait, modò posse esse non negat, modò dubitat, modò prorsùs pernegat, et in eo homines

humanâ quâdam benevolentâ *putat falli.*" [Apology, p. 76.]

3. "Nam Græci quidem, . . . adhuc partem retinent eorum, quæ acceperant ab Apostolis. ITAQUE . . . nec Purgatoria . . . habent &c." [Ibid. p. 232.]

XXIIInd Article (*continued*) 'Pardons' or, in the Latin, 'Indulgencias.'

1. These being the result of the doctrine of Purgatory, are condemned on the same authority of Augustine, and included in his condemnation of Purgatory, the cause and origin of it. Thus the Apology goes on to say, after quoting his condemnation of Purgatory,—

"tamen ab hoc errore uno, tanta crevit seges sacrificiorum, ut cum in omnibus angulis missæ palam et publicè venderentur, templa Dei facta fuerint tabernæ meritoriae, et miseris mortalibus persuasum fuerit, nihil prorsus esse vendibilius; istis quidem certè nihil erat utilius." [Ibid. p. 76.]

2. "Dic ergo nobis, Pie Pontifex, qui omnia antiqua crepas, . . . ex omnibus patribus quis unquam . . . te imperium habere in Purgatorium . . . dixit? . . . utque semel finem faciamus, ex omnibus patribus, quis unus te docuit Christi sanguinem et sanctorum Martyrum merita dispensare, et in tuas, atque omnia spatia Purgatorii, ceu merces in ore?" [Ibid. pp. 212, 214.]

"Nam Græci quidem . . . adhuc retinent partem quæ acceperant ab Apostolis. ITAQUE . . . nec Indulgencias . . . habent." [Ibid. p. 232.]

Ind Article (*continued*) 'Images and Re-

twelfth of Gardiner's fifteen Articles, before

mentioned, states the *then* Romish doctrine of images and reliques thus :

“ XII. Reliquias martyrum, et loca in eorum honorem consecrata, piè et religiosè à Christianis venerari, et invisi posse affirmamus; imaginum quoque usum ferendum, et hominibus fructuosum esse fatemur.” [Cardwell, Doc. Ann. vol. i. p. 164.]

To this the Church of England answers generally,

“ But we would admit and grant them that images used for no religion, or superstition rather, we mean images of none worshipped, nor in danger to be worshipped of any, may be suffered. But images placed publicly in temples cannot possibly be without danger of worshipping, and idolatry: WHEREFORE they are not publicly had or suffered in temples and churches.” [Hom. II. ii. p. 240.] ;

and her collection of Catholic evidence on this point is as follows :

1. “ *Contrary to the which most manifest doctrine of the Scriptures, and contrary to the usage of the Primitive Church, which was most pure and uncorrupt, and contrary to the sentences and judgments of the most ancient, learned, and godly doctors of the Church, the corruption of these latter days hath brought into the Church infinite multitudes of images, &c.*

2. “ *Against the which foul abuses and great enormities shall be alleged unto you,—first, the authority of God's holy word. . . . And secondly, the testimonies of the holy and ancient learned fathers and doctors, out of their own works and ancient histories ecclesiastical, both that you may at once know their judgments, and withal understand what manner*

of ornaments were in the temples *in the primitive Church*, in those times which were most pure and sincere.” [Ibid. pp. 187, 188.]

3. “*Tertullian, a most ancient doctor*, and well learned in both the tongues, Greek and Latin, interpreting this place of St. John ‘Beware of idols,’—that is to say, saith Tertullian, *of the images themselves*,—the Latin words which he useth, be ‘effigies’ and ‘imago’; that is to say, an image.... and in the New Testament, that which St. John calleth *εἴδωλον*, *St. Jerome* likewise translateth ‘simulachrum’.” [Ibid. p. 188.]

4. “This truth and doctrine concerning the forbidding of images, and worshipping of them, *taken out of the Holy Scriptures*, was believed and taught of the *Old holy fathers*, and *most ancient learned doctors*, and received in the *old primitive Church*, which was most uncorrupt and pure. And this declaration shall be made out of the said holy doctors’ own writings, and out of the ancient histories ecclesiastical to the same belonging.”

5. “*Tertullian, a most ancient writer and doctor of the Church*, who lived about one hundred and three score years after the death of our Saviour Christ, both in sundry other places of his works, and specially in his book written against ‘*The Manner of Crowning*,’ and in another little treatise, entitled, ‘*Of the Soldier’s Crown or Garland*,’ doth most sharply and vehemently write and inveigh against images or idols; and upon St. John’s words, the first Epistle and fifth chapter, saith thus: &c.”.... “Do you not think those persons which place images and idols in churches and temples, yea, shrine them even over the Lord’s table, take good heed to either *St. John’s counsel*, or to *Tertullian’s*? ” [Ibid. p. 202, 203.]

6. “*Origen* in his book against *Celsus*, saith thus;”....

“and shortly after he saith” “And in another place of the same book &c.” [Ibid. p. 203.]

7. “*Athanasius*, in his book against the Gentiles, *hath these words* ;” “and in another place of the same book he saith, &c.” “*Thus far Athanasius, a very ancient, holy, and learned bishop and doctor*, who judgeth &c.” [Ibid. p. 203, 204.]

8. “*Lactantius* likewise, *an old and learned writer*, in his book of the Origin of Error, *hath these words, &c.*” “*These be Lactantius’s words, who was above 1300 years ago, and within 300 years after our Saviour Christ.*” [Ibid. p. 204.]

9. “*Cyrillus, an old and holy doctor*, upon the Gospel of St. John, *hath these words :*” [Ibid.]

10. “*Epiphanius*, Bishop of Salamine in Cyprus, *a very holy and learned man*, who lived in Theodosius the Emperor’s time, *about 390 years after our Saviour Christ’s ascension*, *writeth thus to John, Patriarch of Jerusalem* ;” “and afterward the same Epiphanius writeth thus :” “And this Epistle, as worthy to be read of many, did *St. Jerome himself* translate into the Latin tongue ; &c.” “*St. Jerome had this holy and learned Bishop Epiphanius in most high estimation* :” “And shortly after, in the same treatise, saith St. Jerome, Bishop Epiphanius was ever of so great veneration and estimation, that &c.” “*Thus you see what authority St. Jerome, and that most ancient history (Tripartite Ecclesiastical) give unto the holy and learned Bishop Epiphanius, whose judgment of images is worthy to be noted.*” [Ibid. p. 204—206.]

11. “Last of all, that *Epiphanius* thinketh it the duty of vigilant bishops to be careful that *no images be permitted in the Church*, for that they be occasion of scruple and offence to the people committed to their charge. Now whereas neither

St. Jerome, who did translate the same Epistle, nor *the Authors of that most ancient History Ecclesiastical Tripartite*, (who do most highly commend Epiphanius, as is aforesaid,) nor any other godly or learned bishop at that time, or shortly after, have written any thing against Epiphanius's judgment concerning images; it is an evident proof, that *in those days, which were about 400 years after our Saviour Christ, there were no images publicly used and received in the Church of Christ*, which was then much less corrupt and more pure than now it is." [Ibid. p. 206, 207.]

12. "... *Epiphanius*, to whose judgment you have not only *St. Jerome*, the translator of his Epistle, and the writer of the History Tripartite, but also all the learned and godly clerks, yea, and the whole Church of that age, and so upward to our Saviour Christ's time, by the space of about 400 years, consenting and agreeing.—" . . . " *Epiphanius*, a bishop and doctor of such antiquity and authority." . . . [Ibid.]

13. " *St. Ambrose*, in his treatise on the death of Theodosius the Emperor, saith; " . . . " *St. Augustine*, the best learned of all ancient doctors, in his 44th Epistle to Maximus, saith; " . . . " *The same St. Augustine teacheth*, in the 12th book of the City of God, the 10th chapter: " . . . " *The same St. Augustine* in his book of the manners of the Catholic Church, hath these words; &c." . . . " *St. Augustine* greatly alloweth Marcus Varro, affirming, that 'religion is most pure without images,' and saith himself, 'Images be of more force to crooken an unhappy soul, than to teach and instruct it.' And saith further, &c." . . . " Whereunto *St. Augustine* himself answereth thus, &c." . . . " *This is St. Augustine's judgment of images in Churches, that by and by they breed error and idolatry.* It would be tedious to rehearse all other places, which might be brought out of the ancient doctors, against images, and idolatry. Wherefore we shall

hold ourselves contented with these few at present." [Ibid. p. 209, 210.]

14. "And *lest you should think that I do say this of mine own head only*, without authority, *I allege for me Eusebius*, Bishop of Cæsarea, and *the most ancient author of the Ecclesiastical History*, who lived about the 330th year of our Lord, in Constantinus Magnus's days and his son Constantius, Emperors, in the 7th book of his History Ecclesiastical, the 14th Chapter, and *St. Jerome*, upon the 10th chapter of the Prophet Jeremiah, *who both expressly say, &c.*" "Thus far I have rehearsed Eusebius's words. Where *note ye*, that *both St. Jerome and he agreeth herein, &c.*" [Ibid. p. 211.]

15. "Which when godly men (as well emperors and learned bishops, as others) perceived, they commanded that such pictures, images, or idols, should be used no more. And I will, for a declaration thereof begin with the decree of *the ancient Christian Emperors, Valens, and Theodosius II*, who reigned about 400 years after our Saviour Christ's ascension, who forbade that any images should be made or painted privately; for *certainly it is, that there were none in temples publicly in their time*.—" "Here you see what Christian princes of most ancient times decreed against images, which then began to creep in among the Christians. For *it is certain, that by the space of 300 years, and more, after the death of our Saviour Christ*, and before these godly emperors reigned, *there were no images in churches or temples*. How would the idolaters glory, if they had *so much antiquity and authority* for them, *as is here against them*." [Ibid. p. 213, 214.]

16. "Serenus, Bishop of Massile, a godly and learned man, who was about 600 years after our Saviour Christ, seeing the people, by occasion of images, fall into

most abominable idolatry, brake to pieces all the images of Christ and Saints, which were in that city, and was therefore complained of to *Gregory the first* of that name, *bishop of Rome*, who was *the first learned bishop who did allow the open having of images in churches*, that can be known by any writing or history of antiquity. And upon this Gregory do all image-worshippers at this day ground their defence:—" " By these sentences, taken out of *Gregory's Epistle to Serenus*, ye may well understand whereunto the matter was now come, 600 years after Christ; " " And ye may withal note, that, seeing there is no ground for WORSHIPPING of images in *Gregory's writing*, but a plain condemnation thereof, that such as worship images do unjustly allege Gregory for them." [Ibid. p. 214—216.]

17. "At *Eliberi*, a notable city, now called Granada, was a council of Spanish bishops, and other learned men, assembled; and there, after long deliberation and debating of the matter, it was concluded at length by the whole council after this sort, in the 36th Article; " " and in the 41st it is thus written; " " and another council of the learned men of all Spain, also called *Concilium Toletanum duodecimum* decreed and declared likewise against images: " " The book of *Carolus Magnus's* own writing, as the title sheweth, sheweth the judgment of that Prince, and of the whole council of *Francfort* also, to be against images: " " —[Ibid. pp. 224, 225.]

18. "Thus you understand, well-beloved in our Saviour Christ, by the judgment of the old learned and godly doctors of the Church, and by ancient histories ecclesiastical, agreeing to the verity of God's word, alleged out of the old Testament and the New, that images and image worshipping were in the primitive Church (which was most pure and uncorrupt) abhorred and detested, as abominable and contrary to true Christian religion. And that when images began to creep

into the Church, they were not only spoken and written against by godly and learned bishops, doctors, and clerks, but also condemned by whole councils of bishops and learned men assembled together; . . . and that therefore it is *not of late days* (as some would bear you in hand) that images and image-worshipping have been spoken and written against."—. . . "Wherefore let us beseech God, that we, being warned by his *holy word*, forbidding all idolatry, and by the writings of old godly doctors, and ecclesiastical histories, written and preserved by God's ordinance for our admonition and warning, may flee from all idolatry, &c." [Ibid. p. 229, 230.]

19. "Ye have heard how plainly . . . the *Word of God* speaketh, . . . and ye have heard likewise out of *Histories Ecclesiastical*, . . . and withal ye have heard the sentences of old ancient fathers, and godly learned doctors and bishops, against images and idolatry, taken out of their writings." [Ibid. p. 230, 231.]

20. "But it shall be declared, both by *God's Word*, and the sentences of the ancient doctors, and the judgment of the primitive Church; &c." [Ibid. p. 231.]

21. "Which they that do, (saith *St. Augustine* in his book *de Fide et Symbolo*, cap. vii.)" . . . "And first concerning the image of Christ . . . is a notable place of *Irenaeus*. Lib. i. c. 24, &c." . . . "And that the law of God is likewise to be understood against all our images, as well of Christ, as his saints, in temples and Churches, appeareth further by the judgment of the old doctors, and the primitive Church. *Epiphanius* . . . judged;" " *Lactantius* . . . judged,"—. . . "and *St. Augustine* saith;"—. . . "So were they (images) *not in the beginning*, in the primitive Church, God grant they may in the end be destroyed. For all Christians in the primitive Church, as *Origen* against *Celsus*, *Cyprian* also, and *Arnobius* do testify, were sore

charged and complained on, that they had no . . . images. (Origen contrà Celsum. l. iv. et viii. Cyprianus contrà Demetrium.) “And *Zephyrius* in his notes upon *Tertullian* gathereth,” “And *Irenæus* reproveth,” “And thus it is declared, by *God’s word*, the sentences of the doctors, *and the judgment of the Primitive Church, which was most pure and sincere*, that all images, as well ours as the idols of the Gentiles, be by *God’s word* forbidden, and therefore unlawful, specially in temples and Churches.” [Ibid. pp. 234—239.]

22. “*Origen* addeth this cause, lest their minds should be plucked from *God*, to the contemplation of earthly things.” [Ibid. p. 240.]

23. “And furthermore, in that they say, that they do not worship the images, as the Gentiles did their idols, but *God* and the saints, whom the images do represent, and therefore that their doings before images be not like the idolatry of the Gentiles before their idols; *St. Augustine, Lactantius and Clemens, do prove evidently*, that by this their answer they be all one with the Gentiles idolaters. The Gentiles, saith *St. Augustine*, which seem to be of the purer religion, say, We worship not the images, but by the corporal image we do behold the signs of the things which we ought to worship. *August. Psalm. cxxxv.* “And *Lactantius* saith,” “And *Clemens* saith,” “*And the same Clemens* saith thus:”— “And, concerning this candle-lighting, *it is notable that Lactantius, above 1000 years ago, hath written after this manner;*” “And by and by he saith,” “And shortly after he saith; “Thus far *Lactantius*, and much more, too long here to write, of candle-lighting in temples before images and idols for religion:” [Ibid. pp. 249—251.]

24. The *practice* about reliques, and the *practical*

view taken of them in the general religious system of England at the time of the Reformation, is explained in the following passage ; ending with an appeal to the Fathers as usual :

“ But in this they pass the folly and wickedness of the Gentiles, that they honour and worship the relics and bones of our saints, which prove that they be mortal men, and dead, and therefore no Gods to be worshipped, which the Gentiles would never confess of their Gods for very shame. *But the relics we must kiss, and offer unto, specially on Relic-Sunday.* And while we offer, (that we should not be weary or repent us of our cost,) the music and minstrelsy goeth merrily all *the offertory time*, with praising and calling upon those saints, whose relics be then in presence. *Yea, and the water also, wherein those relics have been dipped, must with great reverence be reserved, as very holy, and effectual.* —*IS THIS AGREEABLE TO ST. CHRYSOSTOM, who writeth thus of relics;* ‘ Do not regard the ashes of the saints’ bodies, nor the relics of their flesh and bones, consumed with time ; but open the eyes of thy faith, and behold them clothed with heavenly virtue, and the grace of the Holy Ghost, and shining with the brightness of the Heavenly light.’ *Homilia de Septem Macchabæis.*” [Ibid. p. 254.]

25. “ And here *the plain blasphemy of . . . Naclantus, bishop of Clugium*, written in his exposition of St. Paul’s Epistle to the Romans, and the first chapter, *and put in print now of late at Venice*, may stand instead of all ; whose words of image-worshipping be these in Latin, as he did write them, not one syllable altered. . . . ‘ Ergò non solum fatendum est, fideles in Ecclesiâ adorare coram imagine, (ut nonnulli ad cautelam forte loquuntur,) sed et adorare imaginem, sinè quo volueris scrupulo, quin et eo illam venerantur cultu, quod et prototypon ejus : prōpter quod si illud habet

adorare latria, et illa latria: si dulia, vel hyperdulia, et illa pariter ejusmodi cultu adoranda est.' *Whose idolatrous judgment* I have therefore more largely set forth, that ye may (as Virgil speaketh of Sinon) of one know all these image-worshippers and idolaters, and understand to what point in conclusion the public having of images in temples and Churches hath taught us; comparing the times and writings of *Gregory I.* with our days, and the blasphemies of such idolaters, as this instrument of Belial, named Naclantus, is. Wherefore now it is by the testimony of the old godly fathers and doctors, by the open confession of bishops assembled in councils, by most evident signs and arguments, opinions, idolatrous acts, deeds, and worshipping done to their images, and by their own open confession and doctrine set forth in their books, declared and shewed, that their images have been and be commonly worshipped, yea, and that they ought so to be." [Ibid. p. 256, 257.]

26. "For concerning writing against images, and idolatry to them committed, there hath been alleged unto you in the second part of this treatise, a great many places out of *Tertullian, Origen, Lactantius, St. Augustine, Epiphanius, St. Ambrose, Clemens, and divers other learned and holy bishops and doctors of the Church.* And besides these, all histories ecclesiastical, and books of other godly and learned bishops and doctors, are full of notable examples and sentences against images, and the worshipping of them. And as they have most earnestly written, so did they sincerely and most diligently in their time teach and preach, according to their writings and examples." "And as they were most zealous and diligent, so were they of excellent learning and godliness of life, &c." "Neither did the old Fathers, bishops, and doctors, severally only by preaching and writing, but also together, great numbers of them assembled in synods and councils, make decrees and ecclesiastical laws against images,

and the worshipping of them, as hath been at large in the second part of this Homily before declared. *But all their writing, preaching, assembling in councils, decreeing and making of laws ecclesiastical, could nothing help, either to pull down images, to whom idolatry was committed, or against idolatry, whilst images stood.*" [Ibid. p. 263, 264.]

27. "Thus far *St. Jerome's words*. *Whereupon you may note as well his judgment of images themselves, as also of the painting, gilding, and decking of them*: that it is an error which came from the Gentiles, that it persuadeth religion to remain in riches, that it amazeth and deceiveth the simple and unlearned with golden sentences, and silver-shining eloquence, and that it appertaineth properly to the Gentiles and heathens, and such as know not God. Wherefore, the having, painting, gilding, and decking of images, *by St. Jerome's judgment*, is erroneous, seducing and bringing into error, (specially the simple and unlearned,) heathenish, and void of the knowledge of God." [Ibid. p. 282.]

28. " *Vetus concilium Elibertinum* decrevit, ne quid, quod colitur à populo, pingeretur in templis. *Vetus pater Epiphanius* ait, esse horrendum nefas et non ferendum flagitium, si quis vel pictam, quamvis Christi ipsius imaginem, excitet in templis Christianorum: isti imaginibus et statuis, quasi sine illis religio nulla sit, omnia templa sua atque omnes angulos compleverunt." [Apology, p. 200.]

29. " *St. Augustine*, the best learned of all ancient doctors, in his 44th Epistle to Maximus, saith, 'know thou, that none of the dead, nor any thing that is made of God, is worshipped as God of the Catholic Christians, of whom there is a Church in your town.' Note, that by *St. Augustine*, such as worshipped the dead, or creatures, be not Catholic Christians." [Hom. II. ii. p. 209.]

30. " *Clemens* hath a notable sentence concerning this matter, saying thus; &c." " All these be the words of

Clemens. Note, I pray you, how this most ancient and learned doctor, within one hundred years of our Saviour Christ's time, most plainly teacheth, that no service of God, or religion acceptable to him, can be in honouring of dead images ; &c." [Ibid. p. 289.]

31. "Ye have heard it evidently proved in these homilies against idolatry, *by God's word, the doctors of the Church, ecclesiastical Histories, reason and experience*, that images have been, and be, worshipped ; . . . and that idolatry cannot possibly be separated from images set up in churches and temples, gilded and decked gloriously ; and that therefore our images be indeed very idols, &c." [Ibid. p. 290.]

32. "To conclude ; it appeareth evidently by all stories, and writings, and experience in times past, that neither preaching, nor writing, neither the consent of the learned, nor authority of the godly, nor the decrees of councils, neither the laws of princes, nor extreme punishments of the offenders in that behalf, nor any other remedy or means, can help against idolatry, if images be suffered publicly. And it is truly said, that *times past are schoolmasters of wisdom to us that follow and live after*. Therefore, if in times past the most virtuous and best learned, the most diligent also, and in number almost infinite, ancient fathers, bishops and doctors, with their writing, preaching, industry, earnestness, authority, assemblies, and councils, could do nothing against images and idolatry, to images once set up ; what can we, neither in learning, nor holiness of life, neither in diligence, neither authority, to be compared with them, but men in contempt and of no estimation, (as the world goeth now,) a few also in number, in so great a multitude and malice of men ; what can we do, I say, or bring to pass, to the stay of idolatry or worshipping of images, if they be allowed to stand publicly in temples and churches ? And if so many, so mighty emperors, by so severe laws and proclamations, so rigorous

and extreme punishments and executions, could not stay the people from setting up and worshipping of images; what will ensue, think you, when men shall commend them as necessary books of the lay-men? *Let us therefore of these latter days learn this lesson of the experience of ancient antiquity, that idolatry cannot possibly be separated from images any long time:* but that as an unseparable accident, or, as a shadow followeth the body, when the sun shineth, so idolatry followeth and cleaveth to the public having of images in temples and churches. And finally, as idolatry is to be abhorred and avoided, so are images (which cannot be long without idolatry,) to be put away and destroyed.^e [Ibid. pp. 265, 266.]

XXIIInd Article (*continued*) ‘Invocation of Saints.’

The eleventh of Gardiner’s fifteen Articles, before mentioned, states the *then* Romish doctrine on this point thus;

“ XI. Sanctos cum Christo agentes nos piè posse et debere venerari, eosdemque invocare, ut pro nobis orent,

^e In an “Address made by some bishops and divines to Queen Elizabeth against the use of images,” in the year 1559,—their reasons are taken *first from the Scripture*, Deut. xxvii. and iv., Wisdom xiv. 11, and 1 John v. 21.; *secondly from the testimony of the old Fathers, Tertullian, Origen, Arnobius, Irenæus, St. Austin, Epiphanius, Serenus, and the Emperors Valens and Theodosius;* and they justify their Address to the Queen by two quotations from *St. Ambrose*, to the Emperors *Theodosius, and Valentinianus*:—begging her to proceed in the matter, *according to the example of Constantinus Magnus, by referring the question to a synod of bishops, and other godly learned men.* [See Cardwell, Doc. Ann. vol. i. pp. 235—240.]

atque nostras preces et vota ab illis percipi, et eorum nos precibus juvari confitemur et agnoscimus.” [Cardwell, Doc. Ann. vol. i. p. 163.]

Against this the Church of England has collected the following Catholic evidence, which she asserts in answer :

1. “As for the Saints, they have so little knowledge of the secrets of the heart, that *many of the ancient Fathers greatly doubt* whether they know any thing at all, that is commonly done on earth. And albeit some think they do, *yet St. Augustin, a doctor of great authority, and also antiquity, hath this opinion of them; that they know no more what we do on earth, than we know what they do in Heaven.* *Lib. de Cura pro Mort. agenda. c. 13.* For proof whereof *he* allegeth the words of Esay the prophet, where it is said, ‘Abraham is ignorant of us, and Israel knoweth us not.’ *De vera Rel. c. 22. Isaiah lxiii.* *His mind therefore* is this, not that we should put any religion in worshipping of them, or praying unto them; but that we should honour them by following their virtuous and godly life. For, *as he witnesseth in another place*, the martyrs, and holy men in times past, were wont after their death to be remembered and named of the priest at divine service; but never to be invocated or called upon. *Lib. 22. de Civit. Dei. cap. 10.* And why so? Because the priest, *saith he*, is God’s priest, and not theirs: whereby he is bound to call upon God, and not upon them.—*Thus you see that the authority both of the Scripture, and also of Augustine, doth not permit, that we should pray unto them.*” [Hom. II. vii. p. 352.]

2. “Therefore the sins of any man ought not to withhold him from praying unto the Lord his God. But if he be truly penitent, and steadfast in faith, let him assure himself that the Lord will be merciful unto him, and hear his

prayers. O but I dare not (will some man say) trouble God at all times with my prayers : we see that in kings' houses, and courts of princes, men cannot be admitted, unless they first use the help and means of some special nobleman, to come unto the speech of the king, and to obtain the thing that they would have. *To this reason doth St. Ambrose answer very well*, writing upon the first chapter of the Romans : Therefore, saith he, we use to go unto the king by officers and noblemen, because the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that should further us with his good word, but only a devout and godly mind. (*Ambros. super cap. i. Rom.*) And if it be so, that we need one to entreat for us, why may we not content ourselves with that One Mediator, which is at the right hand of God the Father, and there liveth for ever to make intercession for us (*Hebr. vii.*) As the blood of Christ did redeem us on the Cross, and cleanse us from our sins ; even so it is now able to save all them that come unto God by it." [Ibid. p. 354.]

3. "But admit the Saints do pray for us, yet do we not know how ; whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then its like they hear our prayers, and also know our hearts' desire. Which thing to be false, it is already proved, *both by the Scripture, and also by the authority of St. Augustine.* Let us not therefore put our trust or confidence in the Saints or martyrs that be dead. Let us not call upon them, nor desire help at their hands : but let us always lift up our hearts to God, in the name of his dear Son Christ, for whose sake as God hath promised to hear our prayer, so he will truly perform it. *Invocation* is a thing proper unto God, which if we attribute unto the Saints, it soundeth to their

reproach, neither can they well bear it at our hands.” [Ibid. p. 356.]

4. “ Let us not therefore any thing mistrust his goodness, let us not fear to come before the throne of his mercy, let us not seek the aid and help of Saints, but let us come boldly ourselves, nothing doubting but that God for Christ’s sake, in whom he is well pleased, will hear us without a spokesman, and accomplish our desire in all such things as shall be agreeable to his most holy will. *So saith Chrysostom, an ancient doctor of the Church,* and so must we steadfastly believe, not because he saith it, but *much more because it is the doctrine of our Saviour Christ himself, who hath promised,* that if we pray to the Father in his name we shall certainly be heard, both to the relief of our necessities, and also to the salvation of our souls, which he hath purchased unto us, not with gold or silver, but with his precious blood, shed once for all upon the Cross. [Chrysost. VI Hom. de Profect. Evang.]”—[Ibid. p. 357.]

XXIIIrd Article. ‘ Of Ministering in the Church.’

See observations, pp. 4—10.—And the passages given pp. 14—18. Also, as far as *discipline* is concerned, see what is said afterwards under the XXXIIIrd Article.

XXIVth Article. ‘ Of speaking in the congregation in such a tongue as the people understandeth.’

1. The Words of the Article itself, “ It is a thing plainly repugnant to the *Word of God,* and the *custom of the Primitive Church.*”

2. The title of the 9th Homily of the Second book is ‘ A Homily wherein is declared that Common Prayer and Sacraments ought to be ministered in a tongue that is understood of the hearers :’ and

after explaining the nature both of prayer and of Sacraments, by five references to *St. Augustine*, it proceeds thus :

“ Now . . . let us see whether the *Scriptures and examples of the Primitive Church* will allow any vocal prayer . . . to be ministered in a tongue unknown or not understood of the minister or people ? . . . To this question we must answer NO.” [Hom. II. ix. p. 386.]

3. “ *We shall not need to flee to reasons and proofs in this matter, sith we have both the plain and manifest words of Scripture and also the consent of the most learned and ancient writers*, to commend the prayers of the Congregation in a known tongue. First *Paul* to the *Corinthians* saith ; . . . “ *Justinus Martyr*, who lived about 160 years after *Christ*, saith thus of the administration of the Lord’s Supper in *his* time ; . . . “ *Basilius Magnus* and *Johannes Chrysostomus* appointed,—” . . . “ *The same Basil*, writing to the *Clergy of Neo-Cæsarea*, saith thus ; . . . “ *In another place he saith*, ‘ If the sea be fair, how is not the assembly of the congregation much more fair, in which a joined sound of men, women, and children, (as it were the waves beating on the shore,) is sent forth in our prayers unto God ! *Mark his words* : ‘ A joined sound,’ saith he, ‘ of men, women, and children,’ which cannot be unless they all understand the tongue wherein the prayer is said. *And Chrysostom* upon the words of *Paul* saith ; . . . “ *Dionysius* saith,” . . . “ *Cyprian* saith,—” . . . “ *St. Ambrose*, writing upon the words of *St. Paul*, saith,—” . . . “ *And again* upon these words ; . . . “ ‘ This is,’ saith *St. Ambrose*, ‘ if thou speak the praise of God in a tongue unknown to the hearers &c.’ ” . . . “ *and, after many weighty words to the same end*, he saith,” . . . “ *And, lest any man should think all this to be meant of preaching, and not of prayer*, he taketh occasion

.... to say, &c." — " *St. Hierom saith* " " *And a little after* he saith thus ;" *St. Augustine*, writing upon the 18th Psalm, saith ;" " *Again, the same Augustine saith* ;" " *Thus we are taught both by the Scripture and ancient doctors*, that in the administration of Common Prayer and Sacraments, no tongue unknown to the hearers ought to be used. *So that*, for the satisfying of a Christian man's conscience, we need to spend no more time in this matter." [Hom. II. ix. pp. 381, 386, 387, 389—392.]

4. " *Precamur eā linguā, quam nostri, ut par est, omnes intelligunt*; ut *populus, quemadmodum Paulus monet, ē communibus votis utilitatem communem capiat: quemadmodūm omnes pii Patres et Catholici Episcopi*, non tantūm in *Veteri, verū etiam in Novo Testamento*, et *precati sunt ipsi, et populum precari docuerunt; nè, ut Augustinus ait, tanquam psittaci, et merulæ, videamur sonare quod nescimus.*" [Apology, p. 78.]

5. " *Nam ab illis [Romanensibus scilicet] ista non tantūm profecta sed constituta sunt: . . . nisi isti fortè velint dicere . . . Christum, Apostolos, et sanctos patres, non precatos esse in eā linguā, quae à populo intelligeretur.*" [Ibid. p. 86.]

6. " *Vetus Imperator Justinianus, jussit, in sacro ministerio omnia clarā et quām maximē argutā et expressā voce pronunciari, ut fructus ex eā re aliquis ad populum redire posset. Isti, ne quid populus intelligat, omnia sua, non tantūm obscurā et summissā voce, sed etiam alienā et barbarā linguā mussitant.*" [Ibid. p. 204—206.]

7. " *Sic omnes in sacris Scripturis pii et laudati principes, eo maximē nomine laudati sunt, quòd ambulāssent in viis David, patris sui; videlicet, quòd ad primordia et fontes rediüssent, et religionem in integrum restituissent. ITAQUE nos cùm videremus omnia ab istis prorsus pessumdata, . . . consultissimum esse duximus, ut illas Ecclesias nobis pro-*

poneremus, quas certò sciremus et non errásse, et . . . preces ignotas, ac barbaras, . . . non habuisse." [Ibid. p. 290.]

8. "M.—Quùm hæc ità se habeant, quid de illis censes, qui in precando peregrinâ atque ipsis incognitâ linguâ utuntur?

A.—Eos non operam modò, (quod aiunt,) sed Deum etiam ipsum paritè ludere. Si enim 'loqui' est suo loco verbum quodque scientè ponere, qui non intellecta verba pronunciat, perstrepunt verius, quam loquuntur: tantùm abest ut precentur. Psittacos enim potius, quàm homines, nedum Christianos, agunt." (This allusion is taken from *Augustine* and *Chrysostom*: for we read, "St. *Augustine*, writing upon the 18th Psalm, saith, 'What this should be we ought to understand, that we may sing with reason of man, and not with chattering of birds. For ousels, popinjays, ravens, pies, and other such like birds, are taught by men to prate they know not what: but to sing with understanding is given by God's holy will to the nature of man.'" [Hom. II. ix. p. 392.]—And,—"For this table is not, saith *Chrysostom*, for chattering jays, but for eagles, who flee thither where the dead body lieth." [Hom. II. xv. p. 487.] And again, "Et ut *Chrysostomus* rectè scribit . . . 'hanc enim aquilarum esse mensam, non graculorum.'" [Apology, p. 72.])—[Latin Catechism, p. 128.]

9. "Furthermore, I do grant and confess, that the Book of Common Prayer, and administration of the holy Sacraments, . . . is agreeable to the *Scriptures*, and that it is catholic, apostolic, &c. . . . both for that it is in a tongue that may be understood of the people, and also, &c."⁴

⁴ Thus too Cranmer. "Whereas St. Paul saith, 'How can the people say 'Amen' to thy well-saying, when they understand not what thou sayest?'—And thus was St. Paul understanden of all interpreters, both the Greeks and Latins, old and new, school-

[‘Declaration of certain principal Articles of Religion,’ Cardwell, Doc. Ann. vol. i. p. 233.]

XXVth Article. ‘Of the Sacraments.’

1. “In the Second Book against the Adversary of the Law and the Prophets, he [St. Augustine] calleth Sacraments, ‘holy signs.’ *And*, writing to Bonifacius, of the baptism of infants he saith, ‘If Sacraments had not a certain similitude of those things, whereof they be Sacraments, they should be no Sacraments at all. And of this similitude they do for the most part receive the names of the self-same things they signify.’ (*August. lib. 2. ‘contr. Adversar. Leg. et Proph.’* —*et ‘ad Bonifac.’*) *By these words of St. Augustine* it appeareth, that *he alloweth* the common description of a Sacrament; which is, that it is a visible sign of an invisible grace; that is to say,—that setteth out to the eyes, and other outward senses, the inward working of God’s free mercy; and doth, as it were, seal in our hearts the promises of God.” “Now let us see how many Sacraments there be:” “You shall hear how many were instituted by our Saviour Christ, and are *to be continued and received of every Christian* in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the Visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism, authors and others, that I have read, *until about 30 years past.* At which time one *Eckius*, with other of this sort, began to devise *a new exposition*, understanding St. Paul of *preaching only.*” [Letter to Queen Mary.—Crammer’s Works, vol. i. p. 375. ed. Jenkyns.]

and the Supper of the Lord. For although Absolution have the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the Visible sign, which is imposition of hands. For this Visible sign (I mean laying on of hands) is not expressly commanded in the New Testament, to be used in absolution, as the Visible signs in Baptism and the Lord's Supper are: and therefore absolution is no such sacrament as baptism and the communion are. And though the Ordering of Ministers hath his Visible sign and promise, yet it lacks the promise of remission of Sin, as all other Sacraments, besides the two above named, do. Therefore *neither it, nor any other sacrament also, be such sacraments as baptism and the Communion are.* But in a general acception, the name of a sacrament may be attributed to any thing, whereby *an holy thing* is signified. *In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two forenamed sacraments are.* (*Dionysius, Bernard. de Cœnâ Domini, et Ablut. Pedum.*) And therefore, *St. Augustine*, weighing the true signification and exact meaning of the word, *writing to Januarius, and also in the third book of Christian Doctrine*, affirmeth, that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number: *and in both places maketh mention expressly of two, the Sacrament of Baptism, and the Supper of the Lord.* And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the Institution of Ministers in the Church, Matrimony, Confirmation of children, by examining them

of their knowledge in the Articles of the Faith, and joining thereto the prayers of the Church for them, and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning, as the Sacraments of Baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances, as may make for the instruction, comfort, and edification of Christ's Church." [Hom. II. ix. pp. 381. 384—386.]

2. "Recipimus sacramenta Ecclesiæ, hoc est, sacra quædam signa et cæremonias, quibus Christus nos uti voluit, ut illis mysteriæ salutis nostræ nobis ante oculos constitueret, et fidem nostram, quam habemus in ejus sanguine, vehementius confirmaret, et gratiam suam in cordibus nostris obsignaret. *Eaque cum Tertulliano, Origene, Ambrosio, Augustino, Hieronymo, Chrysostomo, Basilio, Dionysio, aliisque catholicis patribus,* figuræ, signa, symbola, typos, anti-typa, formas, sigilla, signacula, similitudines, exemplaria, imagines, recordationes, memorias, appellamus. *Nec dubitamus etiam cum eisdem dicere, esse illa visibilia quadam verba, signacula justitiae, symbola gratiae: &c.*" "Duo autem Sacramenta, quæ eo nomine propriè censenda sint, agnoscimus, Baptismum, et Eucharistiam; tot enim videmus tradita esse et consecrata à Christo, et à veteribus patribus, Ambrosio et Augustino, approbata." [Apology, pp. 60—62.]

3. "Adversarios hodiè nostros, qui sine verbo Dei, sine veteri concilio, sine ulla Catholico patre, sine exemplo primitivæ Ecclesiæ, sine etiam ratione, multitudinem sacramentorum defendant,—idque non tantum contrà expressum mandatum et jussum Christi, sed etiam contrà omnem antiquitatem faciant,—improbè facere," &c. [Ibid. p. 66.]

4. ('Not ordained to be gazed upon.')

"*Concilium Nicenum*, ut Græcè citatur à quibusdam, *disertè vetat*, nè humilitè intenti simus ad propositum panem et vinum." [Ibid. p. 72.]

5. "Episcopos Romanos rectè reprehendimus, qui *sine verbo Dei, sine auctoritate sanctorum patrum, sine exemplo, novo more*, . . . Christi Sacraenta ad scenam jam, et pompam traduxerunt, ut in eâ re, in quâ mors Christi inculcanda et celebranda erat, et in quâ mysteria redemptionis nostræ sanctè ac reverentè erant agitanda, hominum oculi nihil aliud quam insanis spectaculis, et ludicrâ levitate pascerentur." [Ibid. p. 74.]

6. ('Or to be carried about.') See XXVIIth Art.

7. (Article generally.)

"Sic omnes in sacris Scripturis pii et laudati reges, eo maximè nomine laudati sunt, quòd ambulâssent in viis David patris sui, videlicet, *quod ad primordia et ad fontes rediissent*, et religionem in integrum restituissent. ITAQUE nos, cum videremus omnia ab ipsis prorsùs pessundata, . . . consultissimum esse duximus, ut *illas nobis Ecclesias proponeremus, quas certè sciremus et non errâsse*, et . . . istam sacrorum corruptionem . . . non habuisse." [Ibid. p. 290.]

XXVIth Article 'Of the unworthiness of Ministers, which hinders not the effect of the Sacrament.'

1. This Article is a protest against the Donatist error, which had been lately received by the Anabaptists;—on what evidence it probably rests, may be shewn by the following words of *Archbishop Cranmer* when speaking incidentally of the Donatists on one occasion;

"In this place of *St. Augustine* against the Donatists.... he [Augustine] concludeth thus: 'Memento ergò sacra-

mentis Dei nihil obesse mores malorum hominum, quo illa vel omnino non sint, vel minus sancta sint, sed ipsis malis hominibus, ut haec habeant ad testimonium damnationis, non ad adjutorium sanitatis.' 'Remember therefore,' saith *St. Augustine*, 'that the manners of evil men hinder not the Sacraments of God, that either they utterly be not, or be less holy; but they hinder the evil men themselves, so that they have the sacraments to witness of their damnation, not to help of their Salvation.' And all the process spoken there by *St. Augustine*, is spoken chiefly of baptism, *against the Donatists*, which said, that the baptism was naught, if either the minister or the receiver were naught. *Against whom St. Augustine concludeth*, that the Sacraments of themselves be holy, and be all one, *whether the minister or receiver be good or bad.*" [Works, vol. iii. p. 105. ed. Jenkyns.]

2. The possibility of the existence of evil ministers in the Church, without however their ministry being thus rendered invalid, is proved by the case of *Judas*, whom God yet permitted to exercise equal authority with the other eleven; and *with this case* the Church of England connects her prayer for deliverance for herself from evil ministers. "O Almighty God, who into the place of the traitor *Judas* didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord." [Collect for St. Matthias's day.]

XXVIIth Article. 'Of Baptism.'

See pp. 6—8, and 18—21.

XXVIIIth Article. 'Of the Lord's Supper.'

See pp. 6—9, and 21—28.

Also,

1. "Cùr nuper cùm excuderent *veterem patrem* *Origenem* in *Evangelium Joannis*, sextum illud caput, ubi illum èredibile, vel potiùs certum est, *contra ipsos, de Eucharistiâ multa tradidisse*, integrum omiserunt? et librum mutilum, potiùs quâm integrum *qui errores suos coargueret*, dare maluerunt?" [Apology, p. 198—200.]

2. ('Transubstantiation.')

"*M.*—An ergò, ut ista conjunctio efficiatur, panem et vinum in substantiam carnis et sanguinis Christi mutari imaginari?

A.—Nihil opus est hujusmodi mutationem comminisci. *Nam, et sacræ literæ, et optimi atque antiquissimi etiam interpres* docent, &c." [Lat. Catech. p. 171.]

3. "Panem et vinum dicimus esse sacra et cœlestia mysteria corporis et sanguinis Christi, et illis Christum, verum panem æternæ vitæ, sic nobis præsentem exhiberi, ut ejus corpus, sanguinemque, per fidem *verè* sumamus. *Non tamen* id itâ dicimus, quasi putemus naturam panis et vini prorsùs immutari atque abire in nihilum, quemadmodum multi *proximis istis* sæculis somniârunt, . . . neque enim id Christus egit, ut panis triticeus abjiceret naturam suam, ac novam quandam divinitatem indueret; sed ut nos potius immutaret, utque *Theophylactus* loquitur, transelementaret in corpus suum. *Quid enim magis perspicuè dici potest, quâm quod Ambrosius ait*, . . . aut quod *Gelasius*, . . . aut quod *Theodoreetus*, . . . aut quod *Augustinus*, . . . aut quod *Origenes*, &c?" [Apology, p. 68—70.]

4. "Nisi isti velint fortè dicere . . . non esse ista *verba Ambrosii, Augustini, Gelasii, Theodoreti, Chrysostomi, Origenis*, panem et vinum in Sacramentis manere eadem

quæ fuerant: illud, quod videtur in sacrâ mensâ, esse panem; non desinere esse substantiam panis, et naturam vini: panis substantiam et naturam non mutari; &c. e.^o [Ibid. p. 86.]

5. ('Lifted up.')

"*Ex omni numero veterum episcoporum, et Patrum, quis unquam unus te docuit, vel, inspectante populo, &c. . . . vel Eucharistiam suprà caput attollere?*" [Ibid. p. 212.]

6. ('Carried about, or worshipped.')

"Circumgestationes atque adorationes panis, . . . quas nemo istorum affirmare potest Christum et Apostolos tradidisse, in Ecclesiis nostris non ferimus: et Episcopos Romanos rectè reprehendimus, qui, *sine verbo Dei, sine auctoritate sanctorum patrum, sine exemplo, novo more, non tantùm proponunt populo panem Eucharisticum divino cultu adorandum, sed etiam illum in equo gradario . . . circumferunt.*" [Ibid. p. 72—74.]

7. "Sacramentum Eucharistiae [neque ex præcepto] neque ex usu primævæ Ecclesiæ, aut servabatur, aut circumferebatur, vel elevebatur ut adoraretur." ['Interpretations and further Considerations &c.' Cardwell, Doc. Ann. vol. i. p. 208.]

8. "Nos Coenam Dominicam ad Christi institutionem revocavimus." [Apology, p. 236.]

XXIXth Article. 'Of the wicked which eat not the body of Christ in the use of the Lord's Supper.'

^e Thus Cranmer: "For in the beginning the Church of Rome taught a pure and a sound doctrine of the Sacrament. But after that the Church of Rome fell into a new doctrine of Transubstantiation, with the doctrine they changed the use of the Sacrament, contrary to that Christ commanded, and the old Church of Rome used above a thousand years." [Letter to Queen Mary, Works, vol. i. p. 381.]

1. The words of the Article itself; “As *St. Augustine saith.*”

2. “Deserve not the heavy and dreadful burthen of God’s displeasure, for thine evil will towards thy neighbour, so unreverently to approach this table of the Lord. (*Chrysostom. ad Popul. Ant. Homil. VI.*)” [Hom. II. xv. p. 495.]

3. “Whereby we may perceive, that we ought to purge our own souls from all uncleanness, iniquity, and wickedness: lest, when we receive the mystical head, *as Origen saith*, we eat it in an unclean place; that is, in a soul defiled and polluted with Sin.” [Ibid.]

4. “And shall we think that the wicked and sinful person shall be excusable at the table of the Lord? We both read in St. Paul, &c. For surely if we do not with earnest repentance cleanse the filthy stomach of our soul, it must needs come to pass that we shall eat this wholesome bread, and drink this cup, to our eternal destruction. (*Chrysost. ad Popul. Ant. Hom. VI.*) ‘O, says Chrysostom, let no Judas resort to this table, let no covetous person approach.’ [Ibid. p. 495, 496.]

5. “Why cried the deacon in the *Primitive Church*, ‘If any be holy, let him draw near?’ Why did *they* celebrate these mysteries, the choir door being shut? Why were the public penitents and learners in religion commanded at this time to avoid? Was it not because this table received no unholy, unclean, or sinful guests? *Wherefore &c.*” [Ibid. p. 496.]

6. “Fides enim nostra mortem et crucem Christi nobis applicat, non actio sacrificuli: Fides (inquit *Augustinus*) Sacramentorum justificat, non Sacramentum. *Et Origenes*, ‘Ille,’ inquit, ‘est Sacerdos, et propitiatio, et hostia, quæ propitiatio ad unumquemque venit per viam fidëi.’ Atque, ad hunc modum, sine fide ne vivis quidèm prodesse dicimus sacramenta Christi, &c.” [Apology, p. 74—76.]

7. "Nos cum antiquissimis patribus affirmamus, Corpus Christi non comedи nisi ab hominibus piis et fidelibus et imbutis spiritu Christi :" [Ibid. p. 236.]

XXXth Article. ' Of both kinds.'

1. "Populo verò ad sacram communionem accedenti utramque partem Eucharistiae tradendam esse. *Id enim et Christum jussisse, et Apostolos ubique terrarum instituisse, et omnes veteres patres, et Catholicos Episcopos, secutos esse: et si quis contrà faciat, eum, ut Gelasius ait, committere sacrilegium, &c.*" [Ibid. p. 66.]

2. "Nisi isti fortè velint dicere, *Christum et Apostolos abegisse omnem plebem à Sacramento Sanguinis;* aut id, quod ab ipsis hodiè ubique fit, atque ità fit, ut eum condemnent pro hæretico, qui secùs faciat, à *Gelasio* suo non appellari Sacrilegium." [Ibid. p. 86.]

3. "Ex omni numero veterum Episcoporum et Patrum quis unquam unus te docuit Christi Sacraenta truncare, et, contrà ejus institutum, atque expressa verba, alterà parte populum fraudare?" [Ibid. p. 212.]

4. "Nam Græci quidem etsi multa habeant contamina, magnam tamen adhuc partem retinent eorum, quæ acceperant ab *Apostolis*; ITAQUE nec truncata sacramenta habent &c." [Ibid. p. 232.]

5. "Nos enim, cum Christo, *Apostolis, et sanctis patribus*, Eucharistiam populo damus integrum: isti, *contra omnes patres*, contrà omnes Apostolos, contrà Christum ipsum, cum summo (ut *Gelasius* ait) sacrilegio sacramenta dividunt, et alteram partem populo eripiunt." [Ibid. p. 236.]

6. "X. I am of that mind also, that the holy Communion or Sacrament of the body and blood of Christ, for the due obedience to Christ's institution, and to express the virtue of the same, ought to be ministered unto the people under both kinds: and that *it is avouched by certain Fathers of the*

Church to be a plain sacrilege to rob them of the mystical cup, for whom Christ hath shed his most precious blood; seeing he himself hath said, ‘Drink ye all of this:’ *considering also*, that *in the time of the ancient doctors of the Church*, as *Cyprian, Hierom, Augustine, Gelasius, and others 600 years after Christ and more*, both parts of the Sacrament were ministered to the people.” [‘Declaration of certain principal Articles of Religion’ A.D. 1559. Cardwell, Doc. Ann. vol. i. p. 234.]

XXXIst Article. ‘Of the one oblation of Christ, finished upon the Cross’ against ‘the Sacrifices of Masses’ ‘for the quick and the dead.’

1. “What dens of thieves the Churches of England have been made by the blasphemous buying and selling the most precious body and blood of Christ in the Mass, as the world was made to believe;” “All these abominations they that supply the place of Christ have cleansed and purged the Churches of England of” “Wherefore rejoice in heart to see the glory of God truly set forth, and the Churches restored to their ancient and godly use.” [Hom. II. iii. p. 298.]

2. “Before all other things, this we must be sure of especially; that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done, as his holy Apostles used it, *and the good Fathers in the Primitive Church frequented it*: We must then take heed, lest of a communion, it be made a private eating, lest, applying it for the dead, we lose the fruit that be alive.” [Hom. II. xv. p. 486.]

3. “Ad hoc epulum invitandum esse populum, ut omnes inter se communicent, et societatem suam inter se, spemque eam quam habent in Christo Jesu, publicè significant, et

testificantur. Si quis fuisse, qui spectator tantum esse velit, et a sacra communione abstineret, illum veteres patres et *Romanos Episcopos in primitivâ Ecclesiâ, antequâm nata esset Privata Missa*, tanquam improbum atque Ethnicum excommunicasse: neque illum fuisse *eo tempore* hominem Christianum, qui, ceteris spectantibus, communicaret solus. Ita olim decrevit *Calixtus*, ut, peractâ consecratione, omnes communicarent, nisi mallent carere Ecclesiasticis liminibus. ‘*Sic enim*,’ ait, ‘*Apostolos statuisse, et sanctam Romanam Ecclesiam tenere.*’ [Apology, pp. 64—66.]

4. “Adversarios hodiè nostros, qui, explosâ atque abdicatâ communione, *sine verbo Dei, sine veteri concilio, sine ullo Catholico patre, sine exemplo Primitivæ Ecclesiæ*, sine etiam ratione, privatas Missas . . . defendant, idque non tantum contrâ expressum mandatum et jussum Christi, *sed etiam contra omnem antiquitatem* faciant, improbè facere, et esse sacrilegos.” [Ibid. p. 66.]

5. “Nundinationes verò, et auctiones Missarum, . . . quas nemo istorum affirmare potest *Christum et Apostolos tradidisse*, in Ecclesiis nostris non ferimus.” [Ibid. p. 74.]

6. “Quod autem dicunt, . . . sese Missis suis posse distribuere atque applicare hominibus (sæpe etiam nihil de eâ re cogitantibus, nec quid agatur intelligentibus) omnia merita mortis Christi, et ridiculum, et Ethnicum, et ineptum est. Fides enim . . . inquit *Augustinus, &c.*” . . . “*et Origenes . . . inquit*” . . . “Atque, *ad hunc modum*, sine fide ne vivis quidem prodesse dicimus sacramenta Christi: mortuis verò multò minus. Nam quod de Purgatorio isti suo jactare solent, . . . *Augustinus quidem modo . . . esse* ait, modò posse esse non negat, modò dubitat, modò prorsùs pernegat; . . . tamen ab hoc errore uno tanta crevit seges sacrificulorum, ut, cum in omnibus angulis Missæ palam et publicè venderentur, templa Dei facta fuerint tabernæ meritoriae &c.” [Ibid. p. 76.]

7. “Nisi isti forte velint dicere, *Apostolos Christi veteresque patres* dixisse privatas Missas in omnibus angulis templorum, modò denas, modò vicinas, uno die; aut Christum unicâ illâ hostiâ, quam semel obtulit, non omnia perfecisse, aut illud sacrificium fuisse imperfectum, ut nunc nobis opus sit alio.” [Ibid. p. 86. 88.]

8. “*Ex omni numero veterum Episcoporum, et Patrum, quis unquam unus* te docuit, vel, inspectante populo, Missam privatam dicere, vel &c.” [Ibid. p. 212.]

9. “Nam Græci quidem adhuc partem retinent eorum, quæ acceperant ab *Apostolis*. ITAQUE nec privatas habent Missas, nec &c.” [Ibid. p. 232.]

10. “*Nos Cœnam Dominicam ad Christi institutionem revocavimus*; eamque, quâm maximè, quamque plurimis communem, utque appellatur, itâ re ipsâ communionem esse volumus; isti contrâ institutum Christi omnia *immutârunt*, et ex sacrâ communione privatam fecerunt Missam: atque itâ nos Cœnam præbemus populo, isti inane spectaculum.” [Ibid. p. 236.]

11. “*Sic omnes in sacris Scripturis pii et laudati Principes*, eo maximè nomine laudati sunt, quod ambulâssent in viis David, patris sui; videlicet, *quod ad primordia, et ad fontes, rediissent*, et religionem in integrum restituissent. ITAQUE nos consultissimum esse duximus, ut illas nobis Ecclesias proponeremus, quas certò sciremus et non errâsse, et Missas privatas non habuisse.” [Ibid. p. 290.]

12. “Moreover, I do not only acknowledge, that private Masses were *never used amongst the fathers of the Primitive Church*, I mean, public administration and receiving of the Sacrament by the Priest alone, without a just number of communicants, according to Christ’s saying, “Take ye, and eat ye, &c.” but also, that the doctrine that maintaineth the Mass to be a propitiatory sacrifice for the quick and dead,

and a mean to deliver souls out of Purgatory, is *neither agreeable to Christ's ordinance, nor grounded upon doctrine Apostolic*, but contrarywise most ungodly and most injurious to the precious redemption of our Saviour Christ, and his only sufficient sacrifice offered once for ever upon the altar of the Cross." [‘Interpretations and further Considerations &c.’ Cardwell, Doc. Ann. vol. i. pp. 233, 234.]

XXXIIInd Article. ‘Of the Marriage of Priests.’

1. “Matrimonium in omni genere et statu hominum, in Patriarchis, in Prophetis, in Apostolis, in sanctis Martyribus, in Ministris Ecclesiarum, in Episcopis, sanctum et honorificum esse dicimus; et, *ut Chrysostomus ait*, fas et jus esse cum eo ad Cathedram Episcopalem ascendere; *utque Sozomenus ait de Spiridione, et Nazianzenus de patre suo*, Episcopum pium et industrium, nihilò deteriùs eâ causâ, immò meliùs etiam, et utiliùs, versari in Ministerio. Legem autem illam, quæ hominibus eam libertatem per vim adimat, et invitâ adigat ad cælibatum, esse, *ut Divus Paulus ait*, doctrinam dæmoniorum; et ex eo (quod *Episcopus Augustinus, Faber, Abbas Panormitanus, Latomus, opus illud Tripartitum*, quod adjunctum est secundo Tomo Conciliorum, ... confitentur) incredibilem vitæ et morum impuritatem in Ministris Dei, et horrenda flagitia esse consecuta: et rectè dixisse *Pium Secundum, Romanum Episcopum*, videre se multas causas, cùr eripiendæ fuerint uxores sacerdotibus, multò autem et plures videre, et graviores, cùr sint redendæ.” [Apology, p. 58.]

2. “*Veteres patres, Cyprianus, Epiphanius, Hieronymus*, si quis fortè voverit se velle vivere vitam cœlibem, et posteâ vivat impurè, nec possit incendia cupiditatum cohibere, satiùs esse dicunt, ut ducat uxorem, et sese castè gerat in matrimonio; atque illud ipsum matrimonium, *velus pater*

Augustinus ratum et firmum esse judicat, nec oportere revo-
cari." [Ibid, p. 200—202.]

3. "Cur negat Albertus Pighius &c. ... aut de matri-
monio, quod post votum nuncupatum sit initum, quod
Augustinus asserit esse matrimonium, nec posse rescindi,
illum errare, et falsum esse dicit, nec probâ uti dialecticâ?"
[Ibid. p. 198.]

4. "Vetus concilium Gangrense jubet, nè quis itâ distin-
guat sacerdotem cœlibem à marito, ut cœlibatûs causâ alte-
rum putet altero sanctiorem. Isti eos itâ distinguunt, ut à
pio et probo viro, qui uxorem duxerit, omnia sua statim
putent profanari." [Ibid. p. 204.]

XXXIIIrd Article. 'Of Excommunicate persons,
how they are to be avoided.'

We have already seen (pp. 6—8 and 18—21) that persons, on their being first joined to the Church by Baptism, receive the remission of all their sins: the XVIth Article, however, spoke of the possibility of such persons 'departing from grace given, and falling into sin' again: The XXXIIIrd, which we are now about to consider, treats of the case of those amongst them, who have sinned so grievously, that they have been 'by the open denunciation of the Church rightly cut off' from the rest of that holy Society to which Baptism had once admitted them. It mentions also that they may yet be 'reconciled by penance, and received' again into the Church; and speaks of 'a judge that hath authority' both to denounce and cut off, and also thus to reconcile and receive them; as well as describing their miserable condition, while in a state of ex-

communication. This Article, therefore, involves the whole question of Ecclesiastical Discipline ; and of Sin after Baptism, which makes such Discipline necessary. On this last point some observations have been already made under the XVIth Article (p. 85) : I will begin therefore where I there left off ; and subjoin a series of passages explanatory of the doctrine of the Church of England on the several subjects involved ; in the course of which the same principles, which it has been the object of the quotations under the preceding Articles to illustrate, will be as strongly illustrated in the present instance.

1. "The opinion of them [viz. of the Anabaptists, the revivers of the Donatist error] that deny the benefit of repentance unto those, that after they be come to God, and grafted into our Saviour Jesus Christ, do, through frailness of their flesh, and the temptation of the Devil, fall into some grievous and detestable sin,—is most pestilent and pernicious." [Hom. II. xx. p. 587.]

2. "Although we do, after we be once come to God, and grafted into his Son Jesus Christ, fall into great sins, (for there is no righteous man upon earth, that sinneth not, and 'if we say we have no sin, we deceive ourselves, and the truth is not in us,' 1 John i.) yet, if we rise again by repentance, and, with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is *an assured and infallible* hope of pardon and remission of the same, and that we shall be received again into the favour of our Heavenly Father." [Ibid. p. 584.]

3. "Almighty and everlasting God, who dost *forgive the sins of all them that are penitent*, create in us new and contrite hearts, that we may obtain of thee, the God of all mercy, *PERFECT remission and forgiveness*; through Jesus Christ our Lord." [Collect, Ash-Wednesday.]

4. "O most merciful God, who according to the multitude of thy mercies, dost *so put away* the sins of those *who truly repent, that thou rememberest them no more &c.*" Or, as it is in *the ancient original form*, "Deus misericors, Deus clemens, qui, secundum multitudinem miserationum tuarum, peccata *pænitentium deles*, et *præteritorum criminum culpas veniæ remissionis evacuas, &c.*"

N.B. The Church of England in adopting this prayer in her order for the Visitation of the Sick, has adopted one which "is in fact *the original absolution which has been given to dying penitents for more than 1,300 years* in the Western Churches. This ancient absolution or reconciliation of a penitent near death is not only found in the old formularies of the English Church but *in the Sacramentary of Gelasius, A.D. 494*; and for many centuries was commonly used in the Churches of the West." "In a *MS. 1,000 years old*, printed by Martene, this form is entitled '*Reconciliation Pœnitentis ad Mortem.*'" See Palmer, Orig. Liturg. vol. ii. p. 226, 227.

5. "Now there be four parts of repentance: the first is, the contrition of the heart; the second is, an unfeigned confession and acknowledging of our sins unto God: "If we will, with a sorrowful and contrite heart, make *an unfeigned confession* of them unto God, he will *freely and frankly forgive* them, and so put *all* our wickedness out of remembrance before the sight of his majesty, that they shall *no more* be thought upon." [Hom. II. xx. pp. 587. 589.]

N.B. This confession must be made unto God: it *need* not be 'auricular confession' unto the priest; although by such con-

fession useful guidance to real repentance may be obtained ;— thus,

6. “ These are also the words of John the Evangelist : ‘ If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from *all* our wickedness ; ’ (1 John i.) which ought to be understood of the confession that is made unto God. For these are *St. Augustine’s* words ; ‘ That confession which is made unto God, is required by God’s law : ’ (*In Epist. ad Julian. comitem* 30.) whereof John the Apostle speaketh, ‘ If we confess our sins &c.’ for without this confession sin is not forgiven.” [Ibid. p. 589.]

On the other hand,

7. “ It is most evident and plain, that this ‘ auricular confession ’ hath not his warrant of God’s word ; else it had not been lawful for *Nectarius*, bishop of Constantinople, upon a just occasion to have put it down. (*Nectarius, Sozomen. Eccles. Hist. lib. vii. cap. 16.*) Moreover, these are *St. Augustine’s* words ; ‘ What have I to do with men, that they should hear my confession, as though they were able to heal my diseases ? ’ (*Lib. x. Confession. cap. 3.*) *Augustine* would not have written thus, if ‘ auricular confession ’ had been used *in his time.* ” [Ibid. p. 592.]

Yet still it is added,

8. “ I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hands the comfortable salve of God’s word : but it is against the true Christian liberty, that any man should be bound to the numbering of his sins &c.” [Ibid.]

Again,

9. "And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." [First Exhortation, Communion Service.]

And therefore we find, (for the case of sins known either by such voluntary confession, or by public notoriety,) certain judges authorized and appointed;

10. "Receive ye the Holy Ghost for the office and work of a Priest in the Church of God. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained." [Ordering of Priests.]

And,

11. "Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and ministry of a Bishop; that.. he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church." [Consecration of Bishops.]

Also the following passages,

12. "Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace, among all men; and such as be unquiet, disobedient, and criminous, within your

Diocese, correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the Ordinance of this realm?" "I will do so, by the help of God." [Ibid.]

13. "Almighty God . . . grant, we beseech thee, to this thy servant such grace, that he may evermore . . . use the authority given him not to destruction, but to salvation; not to hurt, but to help &c." [Ibid.]

N. B. This is a mere translation of *an ancient prayer* in the Sacramentary of *Gelasius* A.D. 494. See Palmer, *Orig. Liturg.* vol. ii. p. 298 and note.

14. "Be to the flock of Christ a Shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister the discipline, that you forget not mercy; &c." [Ibid.]

15. "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,"—these words of our Lord occur in that part of the xxth Chapter of St. John, which the Church of England has appointed for the second Gospel at the Consecration of Bishops.

16. "Immò et his verbi sui præconibus ligandi atque solvendi potestatem dedit, ut quorum peccata in terris illi per Dei verbum condonárint vel detinuerint, ea vel condonata, vel detenta essent in Cœlo." [Lat. Cat. p. 15.]

17. "Varios in Ecclesiâ esse ordines ministrorum: alios esse Diaconos, alios Presbyteros, alios Episcopos, *quibus* institutio populi, et religionis cura et procuratio commissa sit." [Apology, p. 46.]

18. "Ministris à Christo datum esse dicimus ligandi, solvendi, aperiendi, claudendi potestatem; Ac solvendi qui-

dèm munus in eo situm esse, ut minister, vel dejectis animis et verè respicientibus, per Evangelii prædicationem, merita Christi, absolutionemque offerat, et certam peccatorum condonationem ac spem salutis aëternæ denunciet: aut ut eos, qui gravi scando, et notabili publicoque aliquo delicto fratrum animos offenderint, et sese à communi societate Ecclesiæ, et à Christi corpore quodammodo abalienârint, respicientes, reconciliet, et in fidelium cœtum atque unitatem recolligat ac restituat. Ligandi verò illum claudendique potestatem exercere dicimus, quoties vel incredulis vel contumacibus regni cœlorum januam occludit, illisque vindictam Dei, et sempiternum supplicium edicit, vel publicè excommunicatos ab Ecclesiæ gremio excludit. Sententiam autem, quamcunque ministri Dei ad hunc modum tulerint, Deus ipse ita comprobat, ut quicquid hîc illorum operâ solvitur et ligatur in terris, idem ipse solvere et ligare velit, et ratum habere in cœlis. Clavis autem quibus aut claudere regnum cœlorum, aut aperire possint, ut *Chrysostomus* ait, dicimus esse scientiam Scripturarum: ut *Tertullianus*, esse interpretationem Legis: ut *Eusebius*, esse Verbum Dei. Accepisse autem discipulos Christi hanc potestatem, non ut audirent arcanas populi confessiones, aut captarent murmura, quod sacrificuli nunc omnes passim faciunt, atque ita faciunt, quasi in eo solo sita sit omnis vis atque usus clavium; sed ut irent, ut docerent, ut publicarent Evangelium; ut essent credentibus odor vitæ ad vitam, ut essent incredulis odor mortis ad mortem: ut piorum animi conscientiâ superioris vitæ et errorum consternati, postquam adspicere cœpissent lucem Evangelii, et in Christum credere, ut fores clave, ita illi verbo Dei aperirentur: impii autem et contumaces, quique nollent credere et redire in viam, quasi obserati et clausi relinquerentur, et proficerent, ut *Paulus* ait, in deterius. Hanc esse rationem clavium: hoc pacto aut aperiri aut claudi hominum conscientias: sacerdotem quidem esse

judicem, nullius tamen potestatis, *ut ait Ambrosius*, *ius obtinere*: idcirco Christum his verbis increpuisse Scribas et Pharisæos, ut coargueret illorum in docendo negligentiam: ‘Væ,’ inquit, ‘vobis, Scribæ et Pharisæi, qui abstulistis claves scientiæ, et clausistis regnum cœlorum coram hominibus.’” [Ibid. pp. 50—56.]

N.B. If the expressions ‘*potestatem*,’ ‘*potestatis*,’ in this quotation, are compared with the passage, ‘Christ ordained *the authority* of the keys *to excommunicate* notorious sinners, and to absolve them which are truly penitent,’ [Hom. II. xvi. p. 509.] it will seem that the Power of the keys is two-fold; 1st, As to the Word of God,—2ndly, As to the Sacraments:—The Apology and St. Ambrose are speaking of the *former* ;—the Homily, of the *latter*. *Both* are vested in the Church, to which both the Word and the Sacraments have been committed.

19. “Our Lord, Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in Him,—of His great mercy forgive thee thine offences; And, by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.” [Visitation of the Sick.]

With regard to Discipline generally, and the mode in which the authorized judges are to proceed; we find,

20. “The true Church . . . hath always three notes or marks, whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ’s holy institution, and ^f the right use of Ecclesiastical discipline. The description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the Ancient Fathers, so

^f See pp. 12, 13, 29.

that none may justly find fault therewith.” [Hom. II. xvi. 508.]

21. “Sunt hæ^g quidèm Ecclesiæ visibilis notæ præcipuae, et planè necessariæ; ut sine quibus ne Ecclesia quidèm Christi esse dicive rectè possit. Sed in eâdem Ecclesiâ, si probè instituta fuerit, certus gubernationis ordo et modus, Disciplinæqne Ecclesiasticæ ea ratio observabitur, nè impunè liceat cuiquam, qui in illo grege versatur, publicè quicquam impiè, flagitosè, vel dicere, vel facere; adeòque ut omnes prorsùs offendentes in illâ hominum congregatione, quoad ejus fieri potest, omnino vitentur. Verùm labente paulatim jam olim hâc Disciplinâ, ut sunt hodie corrupti depravatique omnium mores, . . . censoria animadversio et castigatio teneri in Ecclesiis vix jam potest.” [Lat. Cat. p. 106, 107.]

22. “Nam nos quidem utimur priscis et avitis legibus; et, quantum his moribus et temporibus, in tantâ corruptâ rerum omnium, potest fieri, disciplinam Ecclesiasticam diligenter et seriò administramus ^h.” [Apology, p. 120.]

^g See pp. 12, 13. 29.

^h N.B. The Chapters were in old times considered as the council of the Bishop, and as his advisers in administrating Discipline &c: thus we find, in King Charles's ‘declaration concerning Ecclesiastical affairs,’ A.D. 1660, the IIIrd and IVth Articles are as follows :

“III. No bishop shall ordain or exercise any part of jurisdiction which appertains to the censures of the Church, without the advice and assistance of the Presbyters: &c.”

“IV. To the end that the Deans and Chapters may be *the better* fitted to afford counsel and assistance to the Bishops, both in Ordination and the other offices mentioned before, we will take care, that those preferments be given to the most learned and pious presbyters of the Diocese; and moreover that an equal number (to those of the Chapter) of the most learned, pious, and

23. "Diximus . . . nos *disciplinam Ecclesiasticam*, quam adversarii nostri prorsus enervârunt, quantum maximè possumus, *revocare*; et omnem vitæ licentiam et dissolutionem morum, *priscis et avitis legibus*, et ea quâ par est, quâque possumus, severitate, vindicare." [Ibid. p. 318.]

24. "Cyprianus lugubri oratione describit corruptelam sui temporis. 'Disciplinam,' inquit, 'quam Apostoli tradiderant, otium jam et pax longa corruperat.'" [Ibid. p. 108.]

25. "M.—Quod ergo remedium huic malo inveniendum est, atque adhibendum?

A.—In Ecclesiis *benè institutis atque moratis*, certa, ut anteâ dixi, ratio atque ordo gubernationis instituebatur atque observabatur. Deligebantur Seniores, id est, magistratus Ecclesiastici, qui *Disciplinam Ecclesiasticam* tene-

discreet presbyters of the same diocese, annually chosen by the major vote of all the presbyters of that diocese present at such elections, shall be always advising and assisting, together with those of the Chapter, in all ordinations, and in every part of Jurisdiction, which appertains to the censures of the Church, and at all other solemn and important actions in the exercise of the Ecclesiastical jurisdiction, wherein any of the ministry are concerned; provided that at all such meetings the number of the ministers so elected, and those present of the Chapter, shall be equal, and not exceed one the other; and that to make the numbers equal, the juniors of the exceeding number be withdrawn, that the most ancient may take place; nor shall any suffragan bishop ordain or exercise the forementioned offices and acts of spiritual jurisdiction, but with the advice and assistance of a sufficient number of the most judicious and pious presbyters annually chosen as aforesaid within his precincts: and our will is that the great work of Ordination be constantly and solemnly performed by the bishop and his aforesaid Presbytery, at the four set times and seasons appointed by the Church for that purpose." [Cardwell, Doc. Ann. vol. ii. pp. 243, 244.]

rent, atque colerent. Ad hos authoritas, animadversio, atque castigatio censoria pertinebant; hi, adhibito etiam pastore, si quos esse cognoverant, qui vel opinionibus falsis, vel turbulentis erroribus, vel anilibus superstitionibus, vel vitâ vitiosâ flagitiosâque magnam publicè offenditionem Ecclesiae Dei adferrent, quique sine Cœnæ Dominicæ profanatione accedere non possent, eos à communione repellebant, atque rejiciebant, neque rursum admittebant, donec pœnitentiâ publicâ Ecclesiae satisfecissent." [Lat. Cat. p. 179, 180.]

With regard to the 'pœnitentia publica,' just mentioned, we are told,

26. " *M.*—Quis debet esse pœnitentiæ publicæ modus?

A.—Qui falsarum opinionum commentis, pietatem veram laedere, et Religionem labefactare conantur, aut vitiosâ atque flagitiosâ vitâ graves et publicas offendiones concitârunt, eos æquum est, *Ecclesiae*, cui itâ facta est offendio, *publicè satisfacere*, id est, suum coram totâ congregatione peccatum ingenuè agnoscere et confiteri, palamque testari, sibi ex animo dolere, quòd Deum Optimum Maximum tam gravitè offendirent; Religionem Christianam, quam sunt professi; Ecclesiam, in quâ censebantur, quantum in ipsis quidem fuerat, ignominiâ affecerint; quodque non peccato solum, sed pernicioso etiam exemplo, aliis nocuerint; à Deo primum, *deinde ab ejus Ecclesiâ*, veniam se petere atque precari.

M. Quid deinde fiet?

A. Postremò, ut in Ecclesiam, è quâ suo merito ejecti sunt, et ad sancta ejus mysteria rursum admittantur, suppli-citè postulare atque orare debent. In summa, eam adhiberi in pœnitentiâ publicâ moderationem oportet, ut neque severitate nimiâ, qui peccavit, animum despondeat, *neque rursum facilitate nimiâ, Ecclesiae disciplina labatur, atque*

ejus imminuatur authoritas, cæterique ad similia audenda animentur atque incitentur. Sed ubi seniorum pastorisque judicio, et ejus, qui peccavit, castigationi, et exemplo aliorum satisfactum fuerit, rursum ad communionem Ecclesiæ, qui erat excommunicatus, admittebatur.” [Ibid. p. 180, 181.]

27. The preceding extract shews what the Church of England means when she speaks of Penance, and how she values it.—Of ‘Penance’ in the XXVth Article it is only said that it is *not a sacrament* in the same sense in which Baptism and the Lord’s Supper are; on the other hand, in the Commination Service we read thus of it;

“*Brethren, in the Primitive Church, there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend. Instead whereof, (until the said Discipline may be restored again, which is much to be wished,) it is thought good &c.*” [Communion Service.]

28. “*And, according to this example of our Saviour Christ, in the Primitive Church, which was most holy and godly, and in the which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted to common prayer, and the use of the Holy Sacraments, with other true Christians, until they had done open penance before the whole Church. And this was practised not only upon mean persons, but also upon the rich, noble, and mighty persons, yea upon Theodosius, that puissant and mighty Emperor, whom,*

for committing a grievous and wilful murder, *St. Ambrose, bishop of Milan*, reproved sharply, and did also excommunicate the said emperor, and brought him to open penance. (*Chrysost.*) [Hom. II. i. p. 183.]

29. "Why cried the Deacon in the *Primitive Church*, 'If any be holy, let him draw near?' . . . Why were *the public penitents*, and learners in religion, commanded at this time to avoid?" [Hom. II. xv. p. 496.]

Lastly, with regard to Excommunication itself, we read,

30. "Christ ordained the authority of the keys to excommunicate notorious sinners, and to absolve them which are truly penitent;" [Hom. II. xvi. p. 509.]

31. "If any offend their brethren, either by adultery, whoredom, incest, or drunkenness; or by swearing, ribaldry, usury, and any other uncleanness and wickedness of life, . . . such notorious offenders shall not be admitted to the holy Communion, till they be reformed." [Can. A.D. 1603. No. 109.]

32. "Nihilominus ut Excommunicatio (quæ authoritatis ac disciplinæ Ecclesiasticæ quasi nervus ac vinculum habenda est) ad pristinum suum usum, decus, et dignitatem reducatur; —Cautum est, &c." [Can. A.D. 1597. Sparrow, p. 251.]

33. "It appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed." [End of XXVIth Article.]

34. "We will take care that all possible diligence be used for the instruction and reformation of scandalous offenders; whom the Minister shall not suffer to partake of the Lord's table, until they have openly declared themselves to have truly repented and amended their former naughty lives; as is partly expressed in the Rubric, and more fully

in the Canons ; provided there be place for due appeals to Superior Powers." [King Charles's 'Declaration &c.' Cardwell, Doc. Ann. vol. ii. p. 244, 245.]

35. "Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate." [Rubr. Pref. Burial Service.]

36. 'Forma sententiae excommunicationis.'

"Fratres, quoniam quicunque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, et par est, ut unum membrum alterius membra sensu, et dolore afficiatur ; pro officii mei ratione, significo vobis, A.B. publicè accusatum esse de adulterio, in quo, fama est, eum vixisse nequitèr et turpitèr, cum ipsis dedecore, et infamiâ, et gravi offensione Ecclesiæ Dei : et ea causa, ut insignis illa turpitudo supplicio aliquo afficeretur, ad Episcopi tribunal vocatum esse. Et quoniam prædictus A.B. conscientiâ nequitiaæ suæ, ad diem legitimè dictum comparere contempsit, et se justitiæ contumacitèr subduxit, et alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos etiam admonitos volo, Episcopum nostrum nomine atque autoritate Dei Optimi Maximi excommunicâsse illum ab omni societate Ecclesiæ Dei, et tanquam membrum emortuum amputâsse a Christi corpore. Hoc ille in statu versatur hoc tempore, et *in tanto discrimine animæ suæ*. Divus Paulus, admonitus instinctu Divini Spiritus, jubet ut talium hominum societatem et contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, et foeditatem vitæ suæ, et agat poenitentiam, et convertatur ad Deum : Deus noster est misericors, et potest lapsos etiam à morte revocare." [Appended to the Canons of A.D. 1571. Sparrow, p. 241.]

37. “*M.* Cur ‘Ecclesiæ’ ‘Remissionem peccatorum, subjungis? (viz. as consecutive articles in the Creed.)

A. Primùm, quia claves, quibus cœlum et claudendum est et reserandum, id est, potestas illa ligandi et solvendi, reservandi atque remittendi peccata, quæ in verbi Divini ministerio sita est, Ecclesiæ per Christum delata atque permissa, ad eam propriè pertinet; deindè, quia nemo Remissionem peccatorum consequitur, qui non sit verum corporis Christi membrum, id est, qui communem Ecclesiæ consociationem studiosè, piè, sanctèque, perseverantè etiam atque ad ultimum, non colat et tueatur.

M.—Nullane ergò Salutis spes extrà Ecclesiam?

A.—Extrà eam nihil nisi damnatio, exitium, atque interitus, esse potest. Quæ enim potest, membris à capite corporeoque avulsi abscissive, vitæ spes superesse? Qui ergò discordiam in Ecclesiâ Dei seditiosè concitant, dissidiumque et dissensionem in eâ faciunt, factionibusque eam perturbant, iis, donec in concordiam atque gratiam cum Ecclesiâ redeant et revertantur, *spes omnis Salutis per peccatorum remissionem præciditur.*” [Lat. Cat. p. 107, 108.]

38. “And they that were so justly exempted, and banished, as it were, from the house of the Lord, were taken (as they be indeed) for men divided and separated from Christ's Church, and *in a most dangerous estate; yea, as St. Paul saith, even ‘given unto Satan the Devil for a time;’* (1 Cor. v.) and their company was shunned and avoided of all godly men and women, until such time as they by repentance and public penance were reconciled. *Such was* the honour of the Lord's house in men's hearts, and outward reverence also *at that time*, and *so horrible a thing was it* to be shut out of the Church and house of the Lord *in those days when religion was most pure* and nothing so corrupt as it hath been of late days.” [Hom. II. i. p. 183.]

XXXIVth Article. ‘Of the traditions of the Church.’

The XXth Article stated that ‘the Church hath power to decree rites and ceremonies, and’ also ‘authority in Controversies of Faith.’ Of this latter we have already treated in p. 30. and pp. 86—92. It remains to consider the former: For this XXXIVth Article asserts that these ‘Traditions and Ceremonies,’ which ‘the Church hath power to decree,’ need not ‘be in all places one, and utterly alike:’ moreover, that ‘every particular or national Church hath authority to ordain, change, and abolish’ them, under certain provisions.—That they need not be in all places alike the Article proves by asserting *the fact*, that ‘at all times they have been divers;’ that is, that the ancient Churches in different parts of the world had their own several different rites and services: *and it was from these various ancient services* that our Reformers compiled our own book of Common prayer and administration of Sacraments; thus maintaining by their actions, as well as by their words, the principles which have in the preceding pages been attributed to them:—If, however, we look to their words on this subject, we find the same principles strongly brought out; as in the following;

1. “Our general aim, therefore, in this undertaking, was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation

of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church.” [Pref. Com. Prayer.]

2. . . . “The Common prayers in the Church, commonly called Divine service. *The first original and ground whereof if a man would search out by the ancient Fathers,* he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that &c. . . . intending thereby, that, &c. . . . But these many years past *this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected* by planting in uncertain stories, and legends, with multitudes of responds &c. &c.” . . . “And furthermore, *notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn;* now of late time a few of them have been daily said, and the rest utterly omitted.” . . . “*Therefore certain rules are here set forth, . . . so that here you have an order for Prayer, and for the reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers, &c.*” [Pref. concerning the Service of the Church. *Ibid.*]

3. “VII. Furthermore, I do grant and confess, that the book of Common Prayer, and administration of the holy Sacraments, . . . is *agreeable to the Scriptures, AND that it is Catholic, Apostolic,* and most for the advancing of God’s glory, and the edifying of God’s people, both for that it is in a tongue that may be understood of the people, and also for the doctrine and form of ministration contained in the same.” [‘Declaration of certain principal Articles of Religion’—Cardwell, Doc. Ann. vol. i. p. 233.]

4. “Of ceremonies . . . some are put away, because the

great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof *St. Augustine, in his time*, complained, that they were grown to such a number that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. *But what would St. Augustine have said*, if he had seen the ceremonies of late days in use among us, whereunto the multitude used in his time was not to be compared? Without *some* ceremonies it is not possible to keep any order or quiet discipline in the Church; then granting *some* ceremonies convenient to be had, *surely where the old may be well used*, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case *they ought rather to have reverence unto them for their antiquity*, if they will declare themselves more studious of unity and concord, than of *innovations and new-fangledness, which*, (as much as may be with true setting forth of Christ's religion,) *is always to be eschewed.*" [Pref. 'Of Ceremonies.' *ibid.*]

5. "De multitudine otiosarum cærimoniarum scimus *Augustinum* graviter suo tempore conquestum esse. (*Ad Joan. Epist. 119.*) *Itaque* nos magnum earum numerum resecavimus, quod illis sciremus affligi conscientias hominum, et gravari Ecclesiam Dei. Retinemus tamen et colimus, non tantum ea, quæ scimus tradita fuisse ab *Apostolis*, sed etiam alia quædam, quæ nobis videbantur sine Ecclesiæ incommodo ferri posse: quod omnia cuperemus in sacro coetu, ut *Paulus* jubet, decenter atque ordine administrari." [Apology, p. 76—78.]

6. "*Augustinus, vetus pater*, querebatur de multitudine inanum cærimoniarum; quibus tum videbat hominum animos et conscientias opprimi. Isti, quasi aliud nihil Deo

euræ sit, ita cæremonias auxerunt in immensum, ut nihil jam pæne aliud in illorum templis et sacris relictum sit." [Ibid. p. 202.]

7. "No more did *the old godly bishops and doctors of the Church* allow the over-sumptuous furniture of temples and Churches with plate, vessels of gold, silver, and precious vestments. *St. Chrysostom* saith" . . . "And *St. Ambrose* saith" . . . "St. Jerome commendeth Exuperius, bishop of Tolose," . . . "And *Bonifacius, bishop and martyr* . . . testifieth" . . . "and *Zephirinus, the sixteenth Bishop of Rome*, made a decree," . . . "Likewise were the Vestures used in the Church in old time very plain and single, and nothing costly. And *Rabanus* at large declareth, &c." . . . "This is noted, not against Churches and Temples, which are most necessary, and ought to have their due use and honour, as is in another Homily for that purpose declared; nor against the convenient cleanness and ornaments thereof; but against the sumptuousness and abuses of the temples and churches. For it is a Church or temple also that glittereth with no marble, shineth with no gold nor silver, glistereth with no pearls nor precious stones; but with plainness and frugality signifieth no proud doctrine nor people, but humble, frugal, and nothing esteeming earthly and outward things, but gloriously decked with inward ornaments, according as the Prophet declareth, saying, 'The King's daughter is altogether glorious inwardly.'" [Hom. II. ii. pp. 279, 280.]

8. "Amictum quidem habent illi interdum aliquem, cruces, columnas, galeros, tiaras, pallia, quam pompam *veteres Episcopi, Chrysostomus, Augustinus, Ambrosius*, non habebant." [Apology, p. 266.]

9. "Let us therefore present ourselves before his throne, as *Tertullian* exhorteth, with the ornaments which the Apostle speaketh of, Ephesians the sixth chapter, 'having

our loins girt about with verity, having the breast-plate of righteousness, and shod with shoes prepared by the Gospel of peace. Let us take unto us simplicity, chastity, and comeliness, submitting our necks to the sweet yoke of Christ.' Let women be subject to their husbands, and they are sufficiently attired, saith *Tertullian*. (Matth. xi.)" [Hom. II. vi. p. 339.]

Next shall be given extracts on particular points.
First, on Confirmation.

10. (Confirmation.)

"To the end that Confirmation may be ministered to the more edifying of such as shall receive it, *the Church hath thought good to order &c.* . . . to the end that . . . they may themselves . . . *openly before the Church ratify and confirm the same.*" [Order of Confirmation.]

11. "Forasmuch as it hath been *a solemn, ancient and laudable custom in the Church of God, continued from the Apostles' times*" ('*ab ipsis usque Apostolorum temporibus¹ observata*,') "that all Bishops should lay their hands upon children baptized and instructed in the catechism of Christian religion, praying over them, and blessing them, which we commonly call 'Confirmation,'—and that *this holy action hath been accustomed in the Church in former ages, to be performed in the Bishop's visitation every third year*, we will and appoint &c." [60th Can. A.D. 1603.]

12. (Ember-weeks.)

"Forasmuch as *the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of Ministers*, and to that pur-

¹ Latin version of this Canon. See Sparrow's 'Collection &c.' p. 297.

pose allotted certain times, in which only sacred orders might be given or conferred, *we, following their holy and religious example*, do constitute and decree, that no Deacons or ministers be made and ordained, but only upon the Sundays immediately following ‘*Jejunia quatuor temporum*,’ commonly called ‘Ember-Weeks,’ appointed *in ancient time* for prayer and fasting (purposely for this cause *at their first institution*,) and so *continued* at this day in the Church of England; &c.” [31st Can. A.D. 1603.]

13. (Fasting ;—generally.)

Days of Fasting or Abstinence. The 40 days of Lent ;—the Ember-days,—the Rogation-days,—All Fridays, except Christmas day : Besides these, the Evens or Vigils before sundry Feast-days, mentioned in the Table in the Book of Common Prayer.

“*This good work* which shall now be intreated of is Fasting ; which is found in the Scriptures to be of two sorts ; the one, outward, pertaining to the body ; the other, inward, in the heart and mind. This outward fasting is an abstinence from meat, drink, and all natural food, *yea, from all delicious pleasures, and delectations worldly.*” [Hom. II. iv. p. 301, 302.]

14. “Fasting then, even by Christ’s assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of Fasting. And, *that it was used in the Primitive Church, appeareth most evidently by the Chalcedon Council, one of the first four General Councils. The Fathers assembled there, to the number of 630, considering with themselves how acceptable a thing fasting is to God, when it is used according to his word ; again, having before their eyes also the great abuses of the same crept*

into the Church at those days through the negligence of them which should have taught the people the right use thereof, and by vain glosses devised of men,—to reform the said abuses, *and to restore this so good and godly a work to the true use thereof*, decreed in that council, that every person, as well in his private as public fast, should continue all the day without meat and drink, till after the following evening prayer. And whosoever did eat or drink before the evening prayer was ended, should be accounted and reputed not to consider the purity of his fast. This Canon teacheth so evidently *how fasting was used in the Primitive Church*, as by words it cannot be more plainly expressed. Fasting then, *by the decree of those 630 Fathers, grounding their determination in this matter upon the sacred Scriptures, and long-continued usage and practice,* is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plain unto you what fasting is.” [Ibid. p. 305, 306.]

14. (Of the use of Fasting.)

“Of this sort of works is Fasting; which of itself is a thing merely indifferent, but it is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good work; but, the ends being evil, the work itself is also evil.” [Ibid.]

15. (Of the *wrong* use of it.)

“To fast, then, with this persuasion of mind, that our fasting and our good works can make us perfect and just men, and finally bring us to Heaven,—this is a devilish persuasion; and that fast is so far off from pleasing of God, that it refuseth his mercy, and is altogether derogatory to the merits of Christ’s death, and his precious blood-shedding.” [Ibid.]

16. (Of the *right* use of it.)

It must be an inward fast, as well as an outward one.—“Now, dearly beloved, seeing that Almighty God alloweth not our fasts for the work’s sake, but chiefly respecteth our heart, how it is affected, and then esteemeth our fast either good or evil, by the end that it serveth for; it is our part to rent our hearts, as we are advertised by the Prophet Joel; (Joel ii.) that is, our sorrow and mourning must be inward in heart, and not in outward show only; yea, it is requisite that first, before all things, we cleanse our hearts from sin, and then to direct our fast to such an end as God will allow to be good.—There be *three ends*, whereunto if our fast be directed, it is then a work profitable to us, and accepted of God. The 1st is to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the Spirit: . . . the 2nd, That the Spirit may be more earnest and fervent to prayer: . . . the 3rd, That our fast be a testimony and witness with us before God of our humble submission to his Divine majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies. These are the *three ends* or right uses of Fasting. The *first* belongeth most properly to *private* fast; the *other two* are common, as well to *public fast* as to *private*; and thus much for the use of fasting.” [Ibid. p. 308, 309.]

17. (The authority of the Church to change the manner of public fasting.)

“This authority to change the orders, decrees, and constitutions of the Church, was after the Apostles’ time used of the Fathers about the manner of fasting, as it appeareth in

the *Tripartite History*, where it is thus written: ‘ Touching fasting, we find that it was diversely used in divers places, by divers men. For they at Rome fast three weeks together before Easter, saving upon the Saturdays and Sundays; which fast they call Lent.’ (*Tripart. Hist.*, I. ix, c. 38.) And after a few lines in the same place it followeth, ‘ They have not all one uniform order in fasting. For some do fast and abstain both from fish and flesh. Some, when they fast, eat nothing but fish. Others there are, which, when they fast, eat of all water-fowls, as well as of fish, grounding themselves upon Moses, that such fowls have their substance of the water, as the fishes have. Some others when they fast, will neither eat herbs nor eggs. Some fasters there are, that eat nothing but dry bread. Some fast from all manner of food till night, and then eat, without making any choice or difference of meats.’ And a thousand such like divers kinds of fasting may be found in divers places of the world, of divers men diversely used. (*Euseb. lib. v. cap. 24.*) And for all this great diversity of fasting, yet charity, the very true bond of Christian peace, was not broken, neither did the diversity of fasting break at any time their agreement and concord in Faith. To abstain sometime from certain meats, not because the meats are evil, but because they are not necessary, this abstinence, saith *St. Augustine*, is not evil. And to restrain the use of meats when necessity and time shall require, this, saith *he*, doth properly pertain to Christian men. (*Dogma Ecclesiast. c. 66.*) Thus ye have heard, good people, . . . that Christ’s Church is not so bound to observe any order, law, or decree, made by man, to prescribe a form in religion, but that the Church hath full power and authority from God to change and alter the same, when need shall require: which hath been shewed you by the example of our Saviour Christ, by the *practice of the Apostles, and of the Fathers since that time.*’ [Ibid. pp. 314, 315.]

18. (Exhortation to Fasting.)

“ Let us therefore, dearly beloved, seeing there are many more causes of fasting and mourning in these our days, than hath been of many years heretofore in any one age, endeavour ourselves both inwardly in our hearts, and also outwardly with our bodies, *diligently to exercise this godly exercise of fasting*, in such sort and manner, as the holy prophets, *the Apostles, and divers other devout persons for their time used* the same. God is now the same God that he was then ; God that loveth righteousness, and that hateth iniquity ; God which willeth not the death of a sinner, but rather that he turn from his wickedness, and live ; God that hath promised to turn to us, if we refuse not to return to Him : yea, if we turn our evil works from before his eyes, cease to do evil, learn to do well, seek to do right, relieve the oppressed, be a right judge to the fatherless, defend the widow, break our bread to the hungry, bring the poor that wander into our house, clothe the naked, and despise not our brother, which is our own flesh ; ‘ Then shalt thou call,’ saith the Prophet, ‘ and the Lord shall answer ; thou shalt cry, and He shall say, Here am I :’ yea, God, which heard Ahab and the Ninevites, and spared *them*, will also hear our prayers, and spare us, so that we, after their example, will unfeignedly turn unto Him ; yea, He will bless us with his heavenly benedictions, the time that we have to tarry in this world, and, after the race of this mortal life, He will bring us to his heavenly kingdom, where we shall reign in everlasting blessedness with our Saviour Christ, to whom with the Father and the Holy Ghost be all honour and glory, for ever and ever. Amen.” [Ibid. pp. 318, 319.]

19. (Of ‘ Cryptæ.’)

“ Lo, unto the time of Constantine, by the space of above 300 years after our Saviour Christ, when Christian religion

was most pure, and indeed golden, Christians had but low and poor conventicles, and simple oratories, yea caves under the ground, called ‘Cryptæ,’ where they, for fear of persecution, assembled secretly together. A figure whereof remaineth in the vaults which yet are builded under great Churches, to put us in remembrance of the old state of the Primitive Church before Constantine.” [Hom. II. ii. p. 277.]

20. (Of the sign of the Cross in Baptism.)

“ For the further declaration, therefore, of the true use of this ceremony, and for the removing of all such scruple as might any ways trouble the consciences of them who are indeed rightly religious, following the Royal steps of our most worthy King, *because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church,—* we do commend to all the *true* members of the Church of England these our directions and observations ensuing:” “ This use of the sign of the Cross in Baptism was *held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause.*” (‘*in primævâ Ecclesiâ receptum est, unanimi consensu, maximoque omnium, tam Græcorum, quam Latinorum, applausu.*’) “ This continual and general use of the sign of the Cross is evident by *many testimonies of the ancient Fathers,*” “ It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. *But the abuse of a thing doth not take away the lawful use of it.* Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain,

^k Latin version of this Canon. See Sparrow’s ‘Collection &c.’ p. 282.

Germany, or any such like Churches, in all things which they held and practised, that, (as the ‘Apology of the Church of England’ confesseth) it doth with reverence retain those ceremonies which doth neither endamage the Church of God, nor offend the minds of sober men ; and only departed from them in those particular points, wherein they were fallen *from their ancient integrity, and from the Apostolical Churches, which were their first founders.*” (‘In quibus¹ eadem ipsæ tum à pristinâ suâ integritate priùs desciverant, tum etiam ab Ecclesiis Apostolicis, à quibus primùm sunt *proseminatae.*’) “*In which respect, amongst some other very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this Church, &c.*” “The Church of England hath retained still the sign of it in Baptism, *following therein the Primitive and Apostolical Churches, &c.*” “Lastly, the use of the sign of the Cross in Baptism, being thus *purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it,* upon those true rules of doctrine concerning things indifferent, which are *consonant to the Word of God, and the judgment of all the Ancient Fathers,* we hold it, &c.” [30th Can. A.D. 1603.]

21. (Of bowing upon coming into, and going out of, Churches.)

“Whereas the Church is the house of God, dedicated to his holy worship, and therefore ought to mind us, both of the greatness and goodness of his Divine majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto

¹ Latin version of this Canon. See Sparrow’s ‘Collection &c.’ p. 282.

others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord this acknowledgment, by doing reverence and obeysance, both at their coming in, and going out of the said Churches, Chancels, or Chapels, according to the most ancient Customs of the Primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving, therefore, of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious worship to the Communion Table, the East, or Church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the Holy Table, or in mystical elements,—but only for the advancement of God's Majesty, and to give him alone that honour and glory that is due unto Him, and no otherwise: and in the practice or omission of this Rite, we desire that the rule of Charity, prescribed by the Apostle, may be observed, which is, That they, which use this Rite, despise not them who use it not; and that they, who use it not, condemn not those that use it." [7th Can. A.D. 1640. Sparrow, p. 363.]

XXXVth Article. 'Of the Homilies.'

The references to the Councils and Fathers, which occur in the Homilies, are the following.

L. (Councils.)	No.	1. (Councils.)	No.
Those six Councils which were allowed and received of all men	1	Chalcedon	1
The four first general	1	At Eliberi	2
First Nicene	2	Concilium Toletanum duodecimum	1
		Of Frankfort	1

2. (<i>Fathers.</i>)	No.	2. (<i>Fathers.</i>)	No.
Chrysostom	26	Eusebius	8
Fulgentius	1	Justinian	1
Irenæus	3	Serenus	3
Arnobius	1	1st Gregory	8
Augustine	59	Petrus Crinitus	1
Hilary	1	Zephyrius	1
Basil	5	Damascene	2
Ambrose	14	Clemens	6
Origen	9	Bonifacius	1
Cyprian	11	Zephirinus	1
Prosper	1	Rabanus	1
Ecumenius	1	Isidorus	1
Photius	1	Dionysius	3
Bernardus	4	Justinus Martyr	1
Anselm	1	Ignatius	1
Didymus Alexandrinus .	1	Optatus	1
Jerome	22	Emissenus	1
St. Martin	1	Nectarius	1
Tertullian	9	Johannes Scotus, other- wise called 'Duns,' . .	1
Athanasius	4	Sozomen	1
Lactantius	9	Constantine, Bishop of Rome,	1
Cyrillus	1	Bede	1
Epiphanius	4	Theophylactus	1
Author of Tripartite Ec- cles. History, ("that most ancient history." [Hom. II. ii. p. 206.])	3		

Perhaps it may be as well to add a similar list of the references in the 'Apology of the Church of England ;'

1. (<i>Councils.</i>)	No.	1. (<i>Councils.</i>)	No.
The 4 General councils, together	1	Syrmianum	1
		Gangrense	1

	No.		No.
1. (Councils.)		1. (Councils.)	
Nicenum	7	Gangræ	1
Constantinopolitanum	1	2. Arausicanum	1
Ephesinum	1	3. Constantinopolitanum	1
Chalcedonense	4	Ancyræ	1
Carthaginense	2	Neo-Cæsareæ	1
Tert. Carthaginense	1	In Paphlagonia	1
'Carthagini sub Cypriano'	1	Aquilëiense	1
Elbertinum	1	Canones Apostolorum	3
Vetus concilium Romanum	1		
2. (Fathers.)		2. (Fathers.)	
Tertullian	21	Calixtus	2
Epiphanius	6	Bernardus	2
Lactantius	1	Theodore	7
Justinus Martyr	2	Gelasius	7
Polycarpus	1	Socrates	3
Hilarius	3	Theophilus	1
Eusebius	7	Bernardus Abbas	4
Hieronymus	13	Athanasius	2
Ruffinus	3	Author of the Tripartite Eccles. Hist.	4
Quadratus	1	Gerson	2
Justinus	1	Adrianus	1
Melito	1	Julius	1
Augustinus	32	Clemens	1
Ambrosius	10	Leo	1
Martyr Vigilius	1	Laurentius Valla	1
Fulgentius	1	Marsilius Patavinus	1
Cyprian	8	Franciscus Petrarcha	1
Acontius	7	Abbas Joachimus	1
Gregorius	6	Baptista Mantuanas	1
Chrysostomus	17	Hieron. Savanarola	1
Sozomen	3	Apollonius	1
Nazianzen	4	Justinian	2
Theophylact	3		

and was of ancient time, due to the imperial crown of this realm: *that is*,

3. (What power the Queen has,)

a. . . . “under God to have the sovereignty and rule, over all manner of persons born within these her realms, dominions, and countries, of what estate, either ecclesiastical or temporal, soever they be, *so as no other foreign power shall or ought to have any superiority over them* :” [Cardwell, vol. i. p. 200.]

β. “That only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.” [Words of the Article.]

Then the Church of England brings forward Catholic evidence in support of her assertions.

γ. “Here let us learn of *St. Paul* . . . , that all persons having souls (‘he excepteth none, nor exempteth none,’ saith *St. Chrysostom*,) do owe of bounden duty,—and even of conscience,—obedience, submission, and subjection to the ‘high powers which be set in authority by God.’” [Hom. I. x. p. 117.]

δ. “*Haec potius est professio, hæc est doctrina nostra*;—*omnem animam, quæcumque tandem ea sit, sive sit monachus*,

siastical as Temporal. And not of the Church? said Martin. *No*, said he, *for Christ is only head of his Church*, and of the faith and religion of the same. The king is head and governor of his people, which are the visible Church. What! quoth Martin, you never durst tell the King so. *Yes, that I durst*, quoth he, *and did*: in the publication of his style, wherein he was named ‘Supreme Head’ of the Church, *there was never other thing meant*.” [Works, vol. iv. p. 117.]

sive evangelista, sive propheta, sive Apostolus, oportere regibus et magistratibus esse subditam; (*Chrysostomus 13. ad Roman.*) et Pontificem adeò ipsum,—nisi Evangelistis, nisi Prophetis, nisi Apostolis, major videri velit,—*quod veteres Episcopi Romani melioribus temporibus semper fecerunt*, oportere Imperatorem Dominum suum et agnoscere, et appellare. (*Gregorius s̄epe in Epist.*) Nos publicè doceamus, ità obtemperandum esse Principibus, tanquam hominibus à Deo missis: quique illis resistit, illum Dei ordinationi resistere.” [Apology, pp. 142—144.]

e. “*Quodque veteres Episcopi Romani sine exceptione fecerunt*, Imperatorem Dominum suum appellare.” [Ibid. p. 310.]

ζ. “Moses, civilis magistratus ac ductor populi, Josue, etsi non aliud erat quām civilis magistratus, David Rex, Salomon Rex, Ezekias Rex, Josaphat Rex, Josias Rex, Joas Rex &c. . . .” —“*Olim Imperatores Christiani indicebant Episcoporum concilia; Constantinus, Nicenum, Theodosius primus, Constantinopolitanum, Theodosius secundus, Ephesinum, Martinus Chalcedonense;*” “*Omninò per annos quingentos Imperator solus agebat conventus sacros, et episcoporum concilia celebrabat.*” [Ibid. pp. 270—274.]

η. “Immò verò, *ut Theodoretus ait*, Imperator *Constantinus*, in *Concilio Niceno*, non solum unà sedebat, sed etiam episcopos admonebat.—. . . In *Chalcedonensi concilio*, magistratus civilis Dioscorum, Juvenalem, Thalassium, condemnavit, eosque de gradu Ecclesie dejiciendos esse censuit.—. . . In *Constantinopolitano concilio tertio* civilis magistratus *Constantinus* non solum sed sit inter Episcopos, sed etiam subscrispsit cum Episcopis. ‘*Legimus*,’ inquit, ‘*et subscrispsimus*.’ In *concilio Arausiano secundo* legati Principum, viri Patricii, non tantùm sententiam de religione dixerunt, sed etiam inter Episcopos subscrisperunt. Sic enim in *illo concilio* scribitur ad extremum; ‘*Petrus Marcel-*

linus, *Felix, Liberius*, viri clarissimi, et illustres Praefecti Galliarum, atque Patricii, consentientes subscripserunt: *Syagrius, Opilio, Pantagathus, Deodatus, Cariatho, Marcellus*, viri clarissimi, subscripserunt.'— . . . His rebus Imperatores et Reges antiquissimi et Christianissimi sese admis- euerunt; non tamen eâ causâ unquam notati sunt vel impietatis, vel immodestiae: *Et quis querat, vel Principes magis Catholicos, vel exempla illustriora?*" [Ibid. pp. 276—282.]

θ. "We beseech your majesty also, in these, and such like controversies of religion, to refer the discussion, and deciding of them to a synod of the Bishops, and other godly learned men, according to the example of *Constantinus Magnus, and other Christian Emperors*; that, the reasons of both parties having been examined by them, the judgment may be given uprightly in all doubtful matters." [‘Address of Bishops and Divines to Queen Elizabeth against images;’ Cardwell, Doc. Ann. vol. i. p. 239.]

ι. "Quæ tanta vis doctrinæ, judicii, sanctitatis est in istis, ut præter consuetudinem omnium veterum et catholicorum episcoporum, qui cum principibus viris de religione deliberarunt, nunc principes Christianos à causæ cognitione, et à suo congressu rejicant?" [Apology, p. 282.]

κ. "Whosoever shall hereafter affirm, that the King's Majesty hath not the same authority in causes Ecclesiastical, that the godly kings had amongst the Jews, and Christian Emperors of the Primitive Church, . . . let him be excommunicated." [2nd Can. A.D. 1603.]
Secondly, "The Bishop of Rome hath no jurisdiction in this realm of England."

λ. " . . . First, as touching that they will be termed Universal Bishops, and heads of all Christian Churches throughout the world, we have the judgment of *Gregory expressly against them*; . . . " *St. Bernard* also agreeing thereunto, saith; " . . . " *And Chrysostom* pronounceth a

terrible sentence against them ; " *Again he saith, &c.*" [Hom. II. xvi. p. 511.]

2. " Varios in Ecclesiâ esse ordines ministrorum, &c. . . . neminem tamen unum nec esse, nec esse posse, qui summæ rerum universæ præsit : Apostolos, *ut Cyprianus ait, (de simplicitate prælatorum)* pari omnes inter se fuisse potestate ; atque hoc idem fuisse alios, quod Petrus fuit : omnibus ex æquo dictum fuisse, ' Pascite ; ' omnibus ' Ite in mundum universum : ' omnibus, ' Docete Evangelium : ' et, *ut ait Hieronymus, (ad Evagrium)* ' Omnes Episcopos, ubicunque tandem sint, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rheydi, ejusdem esse meriti, ejusdem sacerdotii.' *Utque Cyprianus ait, (de simplicitate prælatorum,)* ' Episcopatum unum esse, et ejus partem in solidum teneri à singulis.' Et *de sententiâ Niceni Concilii*, Romanum Episcopum nihilò plus juris in Ecclesiam Dei obtinere, quam reliquos Patriarchas, Alexandrinum, et Antiochenum : Caput verò Ecclesiæ totius, aut universalem Episcopum, non magis aut illum, aut alium quemvis mortalem esse posse, quam sponsum, quam lucem, quam salutem, quam vitam Ecclesiæ. Hæc enim esse Christi unius privilegia et nomina, et illi uni propriè atque unicè convenire : *neque unquam quenquam Romanum Episcopum ante Phocam Imperatorem hoc est, ante sexentesimum decimum tertium annum à Christo nato, unquam passum fuisse sese tam superbo nomine salutari : Concilium etiam Carthaginense disertè cavisse, nè quis Episcopus, aut ' summus Pontifex,' aut ' primus Sacerdos,' diceretur : Episcopum verò Romanum, quoniàm ità hodiè dici vult, et alienam potestatem sibi vindicat, præterquam quod apertè facit contrâ vetera concilia, contrâque patres, si Gregorio suo velit credere, &c.*" [Apology, p. 46—50.]

3. " *Gregorius*, quasi videret, atque animo prospiceret ruinam rerum, ad Joannem, Episcopum Constantinopolitanum, qui primus omnium se *nova nomine* salutari jussérat ' Univer-

salem Episcopum totius Ecclesiæ Christi, ita scripsit; 'Si Ecclesia pendebit ab uno, tota corruet.' " [Ibid. p. 168.]

4. "Quid ergò si illos testes advoco, qui solent ab ipsis adorari? Quid si dico *Adrianum, Episcopum Romanum, ingenuè confessum esse, omnia ista mala à Pontificio culmine cœpisse ruere?*" [Ibid. p. 172.]

5. "Dic ergò nobis, Pie Pontifex, qui omnia antiqua crepas, et omnes tibi uni addictos esse gloriaris; *ex omnibus patribus quis unquam te vel 'Summum Pontificem,' vel 'universalem Episcopum,' vel 'caput Ecclesiæ' appellavit?* *Quis tibi traditum esse utrumque gladium?* *Quis te habere auctoritatem et jus convocandi concilia?* *Quis universum mundum esse diœcesim tuam?* *Quis de tuâ plenitudine Episcopos omnes accipere?* *Quis tibi datam esse omnem potestatem tâm in cœlo, quâm in terrâ?* *Quis te nec à regibus, nec à toto clero, nec ab universo populo posse judicari?* *Quis Reges et Imperatores, de jussu et voluntate Christi, à te accipere potestatem?* *Quis tibi potestatem ampliorem tributam esse, quâm reliquis Patriarchis?* *Quis te unum fontem esse omnis Juris?* &c." [Ibid. pp. 210—212.]

6. "Sed sit sanè Pontifex unus suprà omnia concilia, et, *vel invito Hieronymo*, sit urbis unius auctoritas major quâm orbis terrarum; at &c." [Ibid. p. 250.]

7. "Aut nisi malint fortasse dicere, Papam ea nunc facere omnia, quæ olim scimus fecisse Petrum omnes episcopos putare socios esse suos, et pares;" [Ibid. p. 310.]

8. "Divitiae, *inquit Hieronymus*, potentiores Episcopum facere possunt; *omnes tamen Episcopi, quicunque sunt, sunt Successores Apostolorum.*" [Ibid. p. 304, 305.]

9. "VI. Moreover, touching the Bishop of Rome, I do acknowledge and confess, that by the Scriptures and word of God, he hath no more authority than other bishops have in their provinces and dioceses: and therefore, the power, which he now challengeth, that is, to be the supreme head

of the Universal Church of Christ, and to be above all Emperors, Kings, and Princes, is *an usurped power, contrary to the Scriptures and Word of God, and contrary to the example of the Primitive Church*; and THEREFORE, FOR MOST JUST CAUSES, taken away and abolished in this realm.” [“A declaration of certain principal articles of religion,” Cardwell, Doc. Ann. vol. i. p. 233.]

Thirdly, As to the remainder of this Article, viz : the two short paragraphs at the end, see XXXVIIIth Article, in the catalogue of the Anabaptistical errors,—with the general answer there given to all of them.

XXXVIIIth Article. ‘Of Christian men’s goods, which are not common.’

The *former* part of the XXXVIIIth Article is a mere protest against the errors of the Anabaptists, which are thus stated by *Luther*, (Pref. ad Ex. in Mat. 5, 6, 7.)

“Docentes Christiano nihil esse possidendum; non jurandum; nulos magistratus habendos; non exercenda iudicia; neminem tuendum aut defendendum; uxores et liberos deserendos, atque id genus portenta quamplurima.”

Errors, which are contradicted by the universal practice of the Church from its earliest foundation, during the whole period of its history, till the present time.

With regard to the *latter* part, and the counsel to alms-giving,—this subject, and the Catholic evidence respecting it, has already been considered under the XIIth Article; pp. 79—81.

XXXIXth Article. ‘Of a Christian Man’s Oath.’

This Article again is a protest against one of the errors mentioned in the Catalogue just given, as will be seen by referring to it: and to this one the Church of England has given a more particular answer;

For the Article itself refers to two passages in Holy Scripture: and also a Homily has been specially provided on the subject, to explain more fully the ‘Prophet’s teaching’ alluded to at the end of the Article. With regard, then, to the *first* part, ‘that vain and rash swearing is forbidden,’ the usual testimony, viz. that of Scripture and of the old Fathers, is thus appealed to;

“Every Christian man’s word, saith *St. Hierom*, should be so true, that it should be regarded as an oath. *And Chrysostom*, witnessing the same, saith, ‘It is not convenient to swear, &c.’” “To this answereth *Chrysostom* &c.” “For truth it is, as *Theophylactus* writeth, that no man is less trusted, than he that useth much to swear: *And ALMIGHTY God* by the wise man saith, ‘That man which sweareth much shall be full of Sin, and the Scourge of God shall not depart from his house.’ *Eccles^{us}. xxxiii.*” [Hom. I. vii. p. 79.]

For the *last* part of the Article, the support is (according to the same Homily) the example of *Christ himself*, and of *St. Paul*, &c., and the three conditions given by the Holy Spirit through the mouth of the Prophet *Jeremiah*; (chap. iv. 2.)—

beyond which of course no further testimony is required.

" So that whosoever sweareth when he is required of a judge, let him be sure in his conscience that his oath have [the prophet's] three conditions, and he shall never need to be afraid of perjury." [Hom. Ibid. p. 77.]

Q. The things, then, which are treated of in the Articles of Catholic guidance, as distinguished from the Articles of Faith, or of Communion, were the opinions of the day, and therefore merely *accidental*, I suppose ?

A. Merely Accidental. Had the circumstances of the times, in which they were framed, been different than they were, these Articles themselves would have been adapted accordingly to meet those circumstances: had the Articles for instance been made at the present day, the guidance provided would probably have been in other directions, more or less to the exclusion of many of the subjects on which the voice of our Church was required to be raised in the 16th Century ;—On the other hand, the opinions and doctrines, against whose *then* shape these Articles were directed, *may* have changed in remarkable features by this time ; and, *if so*, the negative witness urged against them *then* would not be applicable *now*, and would be, in fact, of no *available* guidance at all to *us*.

Q. What is the danger, into which we should be liable to fall in that case ?

A. Into the great danger of perverting what was

given by our Reformers as a *negative* witness on an *accidental* point, into a *positive* witness on an *essential* point: and thus,—since we find them to be no longer ‘Articles of *guidance*,’—of including them fatally among the ‘Articles of Faith’ or ‘of Communion,’—from merely not knowing what else to do with them.

Q. Without saying that such a case (of change of opinions, as would lead us into the danger spoken of) has yet arrived,—it is clearly *possible* at any time: inasmuch as opinions and accidentals *may* change, whereas Faith, and *positive* Truth, and Essentials, can *never* be otherwise than they always have been:—What then is the best preservative against this danger of confounding the two *after* such a change shall have taken place?

A. Of course the only sure preservative is, to distinguish exactly between the two, *before the change comes*;—*Then*,—whether it come, or not,—THE FAITH, the real and necessary treasure, will be safe.

Q. You mean, I suppose, that we should *always* *keep in view* the plain *line drawn between* those of the XXXIX Articles, which, for the reasons specified, are *Articles of Positive Faith*,—and those of them, *which*, also for the reasons specified, *although most valuable Articles of Catholic guidance*, were yet *conceived only with reference to shifting circumstances*, and that, *perhaps*, *only negatively*?

A. Quite so.

Q. With respect, then, to the Articles of Catholic guidance, or, as they may be called, 'Negative' Articles—(for even the Xth Article, and the others of them which *seem* to be positive, are yet only stated so far forth as to negative some statement which was deemed wrong by the Framers of those Articles ;—as, for instance, the Xth to negative the statements of the Pelagians and Semi-Pelagians, without advancing one word of positive independent theory of the Framers' own about the nature of Free-will,)—With respect, I say, *to these negative Articles, any opinion, which is not specified in them as false,—provided of course that it be not opposed to the other formularies of the Church,—may conscientiously be held* by the Preachers for whose guidance they were drawn up,—and of course still more by the lay-members of the Church, for whose guidance they were *not* written in the same sense as they were for the Preachers.—Is this your view ?

A. It is. *But I am anxious for something farther;* which is this :—that *while all parties recognize this extent of openness in the Articles of opinion and guidance ;—all parties should as really recognize the strictness of the Essential remainder, viz. the Articles of Faith or of Communion, as the surest and only way to secure the due estimation of both.* And, above all, *that we should join in earnestly contending (with all charitable zeal,) for the recognition of those great principles on which this distinction has been maintained in these pages :—principles, which have*

been recognized by our Reformers, no less than by the rest of the Catholic Church in all times.

Q. In recommending a recurrence to Antiquity and Catholicity so strongly, you do not mean surely that each of us is to hunt out what is Catholic *for himself*?

A. Of course not. It is the office of every particular Church to embody all that is Catholic in her own formularies, that her members may find it at once. Indeed, it is because *our* Church *has* thus embodied all necessary Catholic doctrine, that she requires her preachers to bound their individual teaching by her Prayer-book and Articles: This is expressly stated in the Canon as the reason for the Subscription of the Clergy being required:—Thus, as soon as the general principle of all sound instruction has been laid down in the words “*Imprimis verò videbunt, ne quid unquam doceant pro concione, quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ doctrinâ Catholici patres et veteres Episcopi collegerint,*”—she immediately adds that she requires subscription to the Articles “*quoniam Articuli illi haud dubiè collecti sunt*” (in this manner, according to the principle just immediately before laid down,) “*ex sacris libris Veteris et Novi Testamenti &c.*” The same rule applies to all Her members. We must go to our Church; first learn from *her*,—from Her Catholic Formularies;—*then* those of her sons *who*

ean, may and ought to illustrate and confirm her teaching by their own researches into the Primitive Fathers ; but, at the same time, those who can *not*, and who have not such opportunities, have (by God's mercy) enough food given *by her* already, so that they need no more. This is clear if we remember our relation, as individuals, to the Church ; She is our holy and provident mother ; she feeds us and nourishes us until we can go in quest of future support for ourselves, when she has first taught us where and how to seek it.—Or, in another metaphor,—as the late Dr. Burton said, ‘The Fathers are the Classics of a Christian,’—We must first learn our Alphabet on our Mother’s knees, and have the advantage of a course of early parental instruction, before we can go out to pursue our Classical studies by ourselves, away from Home.

Q. What further confirmation of these principles, as applied to the Reformation of this Church of England generally, is derived from the Royal acts and declarations, of which you spoke at the outset ?

A. Let us begin with **HENRY THE VIIIth** :

1. “Nothing in this act shall be interpreted, as if the King and his subjects intended to decline or vary from the Congregation of Christ’s Church *in any things concerning the very Articles of the Catholic Faith of Christendom*, or in any other things declared by Holy Scripture and the Word of God, necessary for their salvation.” [25th Henry the VIIIth, cap. 21. Collier, Eccl. Hist. vol. ii. p. 85. fol. ed., or vol. iv. p. 240. 8vo. ed.]

2. The act “for the advancement of true Religion, and the abolishment of the contrary,” declared it expedient “to ordain and establish a certain form of *pure and sincere teaching, agreeable to God’s word, and the true doctrine of the Catholic and Apostolical Church.*” [Stat. 34, 35. Henry VIIIth, c. i. Pref. to Jenkyns’s ed. of Cranmer’s Works, p. xxxvi.]

Let us next take EDWARD THE VIth.

1. In the preamble to the ‘Act for the uniformity of Prayer and administration of the Sacraments,’ it is said, that “To provide a more effectual remedy, his Majesty has appointed the Archbishop of Canterbury, with several others of the most learned Bishops and divines, to draw up an office for all the parts of divine Service: that, in doing this, *they were to have a regard to the direction of Holy Scripture, and the usages of the Primitive Church.*” [Collier, vol. ii. p. 263. fol. ed., or vol. v. p. 306. 8vo. ed.]

2. The answer sent in A.D. 1551 to the Princess Mary’s letter,—soliciting the King and Council for the exercise of her religion,—has these words: “We use the ceremonies, observations, and Sacraments of our Religion, *as the Apostles and first Fathers in the Primitive Church did.*” [Collier, vol. ii. p. 312. fol. ed., or vol. v. p. 440. 8vo. ed.] Because, in A.D. 1547, a committee of Bishops and other learned divines had been appointed to compose “an uniform *order of Communion, according to the rules of Scripture, and the use of the Primitive Church.*” [Wheatly, Com. Prayer, p. 24. Append. to Introduction.]

3. “Where in the Parliament late holden at Westminster it was amongst other things *most godly* established, *that according to the first institution and use of the Primitive Church,* the most holy Sacrament should be &c.” [Cardwell, Doc. Ann. vol. i. p. 60.]

4. "Whereby the true service and honour of Almighty God, and the right ministrant of the sacraments, being well and sincerely set forth, *according to the Scriptures, and use of the Primitive Church &c.*" [Ibid. p. 67.]

5. "We therefore, not onely consideringe the saide boke to be our acte but also the same to be *grounded upon holie scripture, agreeable to th' ordre of the primitive Churche*, and moch to the reedifying of our subjectes, &c." [Ibid. p. 74.]

Next ELIZABETH :

1. In her reply to the solicitations of the Emperor and foreign princes, that she would deal favourably with the ejected bishops,—she said, that "to grant them Churches, to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honour, and conscience, could not allow; neither was there any reason for such an indulgence: for *there was no new faith propagated in England; no religion set up, but that which was commanded by our Saviour, practised by the Primitive Church, and unanimously approved by the Fathers of the best Antiquity.*" [Collier, vol. ii. p. 436. fol. ed., or vol. vi. pp. 263, 264. 8vo. ed.]

2. "Although there be no prohibition *by the word of God, nor any example of the Primitive Church*, but that the priests and ministers of the Church may lawfully have an honest and sober wife &c." [Cardwell, Doc. Ann. vol. i. p. 192.]

3. "Damnable heresies, directly contrary to divers of the principal articles of our belief and Christian faith; and in some parts so absurd and fanatical, as by feigning to themselves *a monstrous new kind of speech, never found in the Scriptures, nor in ancient Father or writer of Christ's*

Church, &c." [Proclamation against the Sectaries of the 'Family of Love,' Sparrow, p. 171.]

Next JAMES THE 1st.

1. The Ecclesiastical part of this kingdom,—“Whereof since we have understood the form and frame, we are persuaded that *both the constitution and doctrine* thereof is *agreeable to God's word*, and *near to the condition of the Primitive Church*; &c.” [Cardwell, Doc. Ann. vol. ii. p. 44.]

2. The IVth rule to be observed in the translation of the *Bible*, stands thus in King James's orders. “When a word hath divers significations, *that to be kept, which has been most commonly used by most of the ancient Fathers*, being agreeable to the propriety of the place, and the analogy of the Faith.” [Ibid. p. 111.]

3. His ‘Proclamation against Recusants’ begins thus: “Though the principal care which a religious and wise king ought to have, should be for the maintenance and propagation, by all godly, lawful, and honest means, of the true Catholic and Christian religion, and to that effect as he must plant good seed with the one hand, so to displant and root out with the other, as far as he can, the cockles and *tares of heresy*, that do ordinarily grow up among the Lord's wheat; yet hath our nature been ever so inclined to clemency, especially we have ever been so loath to shed blood in any case that might have any relation to conscience (though but of a deceived and disguised conscience) as notwithstanding the care and zeal that we have ever carried for the maintenance and propagation of this our ancient and true Catholic religion which we possess, yet &c.” [Ibid. pp. 113, 114.]

4. “In the year 1616, he issued his orders to the two Universities, requiring, among other regulations, that all persons admitted to degrees should subscribe the three Articles of the 36th Canon, and that ‘young students in

divinity should be excited to bestow their time in the Fathers, and councils, schoolmen, &c." [Ibid. p. 146. and Wood's Annals, vol. ii. p. 323.]

5. In his injunctions to the University of Oxford, April 24, 1622, we find this passage; "Our pleasure is that you shall upon this occasion assemble the heads and governors of the several Colleges and Halls, and put them in remembrance of *that, which we have heretofore so studiously recommended to both the Universities*, concerning the study of Divinity; which was, that the students in that profession should apply themselves *in the first place to the reading of the Scriptures, next the councils and ancient Fathers, and then the schoolmen.*.... that *thereby they may be the better enabled only to preach Christ Crucified*, which ought to be the end of their studies." [Ibid. p. 147. and Wood's Annals, vol. ii. p. 343.]

Lastly, CHARLES THE IInd.

1. In his 'declaration concerning Ecclesiastical affairs,' speaking of the most learned men in France, in the Low Countries, and in Germany, he adds this testimony to the nature of the Reformed Church of England: " *Many of them have with great ingenuity and sorrow confessed*, that they were too easily misled by misinformation and prejudice into some disesteem of it, *as if it had too much complied with the Church of Rome*; whereas they now acknowledge it to be *the best fence God hath yet raised against Popery in the world*; and we are persuaded they do with great zeal wish it restored to its old dignity and veneration." [Ibid. p. 236.]

2. In the same 'declaration' he speaks of "*the Primitive times*;" calling them "*those blessed times*," and mentioning "*the sanctity, and simplicity, and resignation of that age*;" [Ibid. p. 241.]

Q. What evidence have we of ARCHBISHOP CRANMER's having conducted the Reformation on these Principles?

A. Hear his own words on several occasions :

1. “ *Quatenus quidem papisticos et sophisticos errores et abusus indicare, convincere, corrigereque sunt conati, laudo et approbo.* Atque utinam intra fines illos constitissent, neque fruges unā cum zizaniis conculcāssent; hoc est, *veterum doctorum primorumque in Ecclesiā Christi Scriptorum auctoritatem* unā violāssent.— . . Quando hic, certè, si error est, *jam inde à primordio Ecclesiæ, ab ipsis patribus et viris Apostolicis,* nobis fuit propinatus. . . .” Ending with the exhortation prefixed as the motto to this pamphlet, “ *ut Evangelicam doctrinam unam, sanam, puram, et cum primitivæ Ecclesiæ disciplinæ consonam, junctis viribus quam maximè propagemus.*” [Letter to Vadianus, Works, vol. i. p. 195, 196. ed. Jenkyns.]

2. Speaking of ‘The Institution of a Christian Man,’ he says, “ But in very deed the people be *restored* by this book to their old good usages, although they be not restored to their late abused usages: for the old usage was *in the Primitive Church, and nigh thereunto when the Church was most purest*, nothing less so to phantasy of ceremonies, pilgrimage, purgatory, saints, images, works, and such like, as hath these three or four hundred years been corruptly taught.” [Ibid. p. 210.]

3. “ *Quòd si fuerit, tunc objiciemus, ab ineunte huc usque Ecclesiā, (cujus exemplis oportet Scripturarum interpretationes conformari confirmarique,) nunquam, quod scimus, hoc sic fuisse acceptum.*” [Ibid. p. 305. Letter to Osiander.]

4. “ But when a number of the best learned men reputed

within this realm, some favouring the old, some the new learning, as they term it, (where indeed *that which they call the old is the new, and that which they call the new is indeed the old; &c.*) [Ibid. p. 375. Letter to Queen Mary.]

5. "Herein I said *I would be judged by the Old Church; and which doctrine could be proved the Elder, that I would stand unto.* And forasmuch as I have alleged in my book *many old authors*, both Greeks and Latins, *which above a thousand years after Christ continually taught as I do;* if they could bring forth but one old author, that saith in these points as they say, I offered six or seven years ago, and do offer it still, that I will give place unto them." [Ibid. p. 380.]

6. In his speech on General Councils, "He cited some remarkable passages out of St. Austin, to shew what a difference he put between the Scriptures, and all the other writings even of the best and holiest Fathers. *But when all the Fathers agreed in the exposition of any place of Scripture,* he acknowledged on that as *flowing from the Spirit of God.*" [Works, vol. ii. p. 14.]

7. *More than half* of his *Preface to 'the Great Bible'* A.D. 1540, consists of quotations from *St. Chrysostom* and *St. Gregory Nazianzen*, whom he mentions in these terms; "*To the intent that my words may be the more regarded, I will use in this part the authority of St. Gregory Nazianze, like as in the other I did of St. Chrysostome.*" "This is the mind, and almost the words of Gregory Nazianzene, doctor of the Greek Church; of whom *St. Jerome* sayeth, that unto his time the Latin Church had no writer able to be compared . . . with him." [Ibid. pp. 104—117.]

8. In his 'Notes on Justification, with authorities from Scripture, the fathers, and the Schoolmen,' which were the foundation of the XIth Article and the Homily of Salva-

tion, the following is a list of his references and quotations ; [Ibid. pp. 121—137.]

	No.		No.
Origen	7	Erasmus	1
Basil	2	Anselm	3
Hieronymus	4	Thomas	9
Theodoret	4	Beda	2
Augustinus	33	Hugo Cardinalis	2
Ambrosius	9	Lyra	1
Lombardus	2	Hisichius	1
Bruno	2	Theophylact	1
Prosper	10	Œcumenius	1
Chrysostomus	6	Cyrillus	1
Bernardus	3	Hugo de Sancto Victore	1
Gennadius	2	Dorbellus	6
Magister Sententiarum	4	Antididagma	1

9. Strype says, [Memorials, p. 158.] “I meet with a Writing of the Archbishop’s without date, consisting of Queries concerning the Mass, in order to the abolishing it, and changing it into a Communion.”—The 6th query is this: “Whether in the *Primitive Church* there were any priests that lived by saying of Mass, Matins, and Evening song, and praying for souls only? And whether any such state of Priesthood be allowed in the *Scripture*, or be meet to be allowed now?” [See also Cranmer’s Works, vol. p. 182.]

10. The 32nd of the Archbishop’s Articles of Visitation A.D. 1550, stands thus: “Whether there be a libel within this church ; and in the same *St. Augustine’s Work*, *Basyl*, *Gregory*, *Nazianzene*, *Hierome*, *Ambrose*, *Chrysostome*, *Cypriane*, *Theophylact*, *Erasmus*, and other good authors and works.” [Ibid. p. 199.]

11. The mode of argument with which he answers the 2nd Article of the Devonshire Rebels (viz. concen-

the VI Articles in Henry VIIIth to be used again) was as follows;

“Let us then compare *the General Councils and decrees* with the Six Articles, and you shall see them agree as well together as black and white. First, it is contained in the *Canons of the Apostles &c.* . . . Also *the Council of Nice, which was the chief of all the general councils and was celebrated more than 1200 years past, decreed clean directly contrary to the VI Articles.* . . . And *the Council Gangrense &c.* . . . These councils vary so far from the Six Articles, that either you must put the General Councils out of your book, or else the Six Articles. . . . Other things there be divers also in the Six Articles, which *cannot stand with sundry old canons, decrees and councils.*” [Ibid. p. 212, 213.]

12. The same mode of argument is applied against their 3rd Article (viz. requiring Latin and private Mass) “You say, you will have nobody to communicate with the Priest. *Hear then what divers canons, decrees, and General Councils, say clean against you:*” . . . “And *the whole Church of Christ also, both Greeks and Latins, many hundred years after Christ and the Apostles do also condemn this your article;* which ever received the Communion in flocks and numbers together, and not the priest alone.” . . . “Which your Article condemneth *the old canons, decrees and general councils, condemneth all the Old Primitive Church, all the old ancient holy doctors and martyrs, &c.*” [Ibid. pp. 216—218.]

13. Again, to their 4th Article; “And will you have all them that will not consent to your article, to die, like heretics that hold against *the Catholic Faith?* Were the Apostles and Evangelists heretics? *Were the martyrs and confessors heretics?* Were all the old doctors of the Church heretics? *Were all Christian people heretics until within*

three or four hundred years last past? . . . All they, before rehearsed, neither hanged the Sacrament over the Altar, neither worshipped it, nor not one of them all spake any one word, either of the hanging up, or worshipping of the Sacrament?" [Ibid. p. 219.]

14. Again, at the close of his answer to their VIIth Article, he says; "Now (thanks be to God) in this realm . . . we do according to the council Elebertyne, which ordained that no images should be in Churches. And this council is so ancient, that it was about the same year that Nicene council was. What should then move you to ask again your images in the Church, being not only against God's commandments, and the use of God's Church evermore, since the beginning of the world, when it was pure from idolatry, &c." [Ibid. p. 230.]

15. In his 'Defence of the *true and Catholic* doctrine of the Sacrament of the Body and Blood of our Saviour Christ,' the following are the references and quotations;

	No.		No.
Justinus	2	Cyrillus	8
Irenæus	5	St. Gregory	1
Polycarpus	1	Didymus	1
Origen	6	St. Hierome	6
Cyprian	14	St. Basil	2
Eusebius Emissenus . . .	3	Fulgentius	1
Hilarius	2	Vigilius	3
Epiphanius	2	Tertullian	4
St. John Chysostome . .	12	Ignatius	1
St. Ambrose	14	Dionysius	2
St. Augustine	32	Theophylactus	1
Gelasius	1	Damascenus	2
Theodoreetus	5	Athanasius	1
Johannes Scotus (Duns) .	1	Council of Nice	1
Apostolical Canons . . .	1	Council of Chalcedon . . .	1
Gabriel	1		

In the course of the said 'Defence' occur many passages which illustrate the general principles on which he acted; thus

16. "Now lest any man should think that I feign any thing of mine own head, without any other ground or authority, you shall hear, by God's grace, as well the errors of the papists confuted, as *the catholic truth defended, both by God's sacred word, and also by the most old approved authors and martyrs of Christ's Church.*" [Ibid. p. 313.]

17. Of 'Transubstantiation' he says; "We shall shew furthermore, that *it is against the faith and doctrine of the Old Authors of Christ's Church, beginning at those authors which were nearest unto Christ's time,* and wrote not much above 100 years after his ascension. First *Justinus, a great learned man and an holy martyr &c.*" [Ibid. p. 320.] And, after such proofs alleged, concludes that it is an opinion "*clean contrary to the old Church of Christ, and to God's most holy word.*" [Ibid. p. 333.]

18. "And it is a wonder to see, how in many of the fore-said things they vary among themselves. Whereas the other doctrine *of the Scripture, and of the old Catholic Church,* (but *not* of the lately corrupted Romish Church,) is plain and easy, as well to be understood, as to answer to all the fore-said questions, without any absurdity or inconvenience following thereof: so that every answer shall agree *with God's word, with the old Church, and also with all reason and true philosophy.*" [Ibid. p. 353.]

19. "This is *the true Catholic Faith, which the Scripture teacheth, and the Universal Church of Christ hath ever believed from the beginning,* until within these four or five hundred years last past, that the Bishop of Rome, with the assistance of his papists, hath set up *a new faith and belief, of their own devising;*" [Ibid. p. 356.] . . . "For these

monstrous things were never seen nor known of the old primitive Church;” . . . “Nor the holy Fathers of the old Church would not have suffered such ungodly and wicked abuses of the Lord’s Supper.” [Ibid. p. 460.]

20. “And yet they cry out against them that profess that Gospel, and say that they dissent from the Church, and would have them to follow the example of their Church. *And so would they gladly do, if the papists would follow the first Church of the Apostles, which was most pure and incorrupt;* but the papists have clearly varied from the usage and example of that Church, and have invented new devices of their own brains, and will in no wise follow the primitive Church; and yet they would have other to follow their Church, utterly varying and dissenting from *the first most godly Church.*—*But, thanks be to the Eternal God,* the manner of the holy Communion which is now set forth *within this realm,* is agreeable with the institution of Christ, with St. Paul, and the old primitive and Apostolic Church, with the right faith of the sacrifice of Christ upon the cross for our redemption, and with the true doctrine of our salvation, justification, and remission of all our sins by that only sacrifice.” [Ibid. p. 463.]

Next let us take some passages from his answer to Smythe’s Preface.

21. “As for me, *I ground my belief upon God’s word,* wherein can be no error, *having also the consent of the Primitive Church.*” [Works, vol. iii. p. 3.]

22. And in the close of his answer, he speaks thus: “*I cannot but marvel that Smythe alleges for him Vincentius Lirinensis, who, contrary to Dr. Smythe, teacheth plainly,* that the canon of the Bible is perfect, and sufficient of itself for the truth of the Catholic faith: and *that the whole Church cannot make one article of the faith, although it may*

be taken as a necessary witness, for the receiving and establishing of the same,—with these three conditions: that the thing we would establish thereby hath been believed in all places, ever, and of all men.” (*Semper, ubique, et ab omnibus.*) [Ibid. p. 23.]

In his answer to Gardiner his words are,

23. “Wherefore, by your own description and rule of a Catholic Faith, *your doctrine and teaching* in these four articles *cannot be good and Catholic*, except you can find it *in plain terms in the Scripture and old Catholic Doctors*: which whenever you do, I will hold up my head at the bar, and say, ‘Guilty.’ And if you cannot, then it is reason that you do the like, *per legem talionis.*”—And a little farther on,—“*I have not proved in my book my four assertions by mine own wit, but by the collation of Holy Scriptures, and the sayings of the old holy Catholic authors.*”—And—“As concerning the Catechism by me set forth, I have answered in my fourth book, the eighth chapter, that *ignorant men, for lack of judgment and exercise in old authors, mistake my said Catechism.*” [Ibid. pp. 41—43.]

24. Again—“I make no such vain inductions as you imagine me to do, but such as be established by *Scripture, and the consent of all the old writers.*” [Ibid. p. 47.]

25. Again—“You shall right well perceive, I trust, that *I have said nothing wittingly, but that my conscience shall be able to defend at the great day, in the sight of the everlasting God, and that I am able before any learned and indifferent judges to justify by holy Scriptures and the ancient doctors of the Church.*” [Ibid. p. 96.]

26. In his ‘manifesto in defence of the Reformation,’ he states, “that the *great abuses of the Latin masses* had been *reformed* in the two late reigns, and the *service of the Holy Supper* performed *agreeably to the institution of our*

Saviour, and the practice of the Apostles;"—and "offers to justify the English Communion Service *both from the authority of the Scriptures, and the practice of the primitive Church.*"—Again, in the same manifesto he undertakes to maintain "*the Reformation made, in the late reign, with respect to doctrine, discipline, and worship, to be more orthodox and defensible, more agreeable to the true standard and primitive plan, than the belief and practice of the Church of Rome.*" [Collier, vol. ii. p. 347. fol. ed., or vol. vi. p. 16. 8vo. ed. quoted from Foxe's version.]

27. Again, at the close of the same 'manifesto,'—or 'Declaration concerning the Mass' as it is called in another edition of it published by Mr. Jenkyns from a MS. in the library of Emmanuel College, Cambridge,—he says, "And where they (the Romanists) boast of the faith which hath been in the Church these thousand years, *we will join issue with them on this point: for that doctrine and usage is to be followed, which was in the Church fifteen hundred years past.* And we shall prove, that *the order of the Church set out at this present in this realm . . . is the same that was used in the Church fifteen hundred years past.* And so shall they never be able to prove theirs." [Works, vol. iv. p. 3.]

28. It was in accordance with the same principles, that, six years before making the above 'declaration,' he had in his Speech at the opening of the Convocation, Nov. 5, 1547, "put the Clergy in mind of keeping close to the rule of the Scriptures, of *advancing farther in the Reformation, and throwing off some unprimitive remains.*" [Collier, vol. ii. p. 233. fol. ed., or vol. v. p. 220, 8vo. ed.]

29. In his disputation with Chedsey, A.D. 1554, he defends the doctrine of the Church of England on the same grounds; "Thus you have," said he, "out of *the testimonies of Holy Scripture, and of the ancient doctors of*

the Church, the true and sincere use of the Lord's holy Supper, and the fruit of the true sacrifice of Christ." [Works, vol. iv. p. 21.]

30. Again, he asks "And *why should we doubt* to call it the sacrament of the body of Christ, offered upon the cross, *seeing both Christ and the ancient Fathers do so call it?*" [Ibid. p. 30.]

31. So also, in his disputation with Harpsfield, in April of the same year, he says, "And as touching *your opinion* of these questions, it *seemeth to me neither to have any ground of the Word of God, nor of the Primitive Church.*" [Ibid. p. 68.]

32. Thus too, at his examination at Oxford before Brokes, September 1555, he declared, that "As for the matter of heresy and schism wherewith he was charged, he protested and called God to witness, that he knew none that he maintained. *But if that were an heresy to deny the Pope's authority, and the religion which the See of Rome hath published to the world these later years, then all the ancient Fathers of the primitive Church, the Apostles, and Christ Himself, taught heresy.*" [Ibid. p. 112.]

33. Lastly, in his famous appeal at his degradation, we have full proof with regard to these his principles, that at his death he solemnly maintained them still.—He said,

"*And touching my doctrine of the Sacrament, and other my doctrine, of what kind soever it be, I protest that it was never my mind to write, speak, or understand anything contrary to the most Holy Word of God, or else against the holy Catholic Church of Christ; but purely and simply to imitate and teach those things only, which I had learned of the sacred Scripture, and of the Holy Catholic Church of Christ from the beginning; and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church.*

“ And if any thing hath peradventure chanced otherwise than I thought, I may err, but heretic I cannot be, for as much as *I am ready in all things to follow the judgment of the most sacred word of God and of the Holy Catholic Church*, desiring none other thing than meekly and gently to be taught, if any where (which God forbid) I have swerved from the Truth.

“ *And I protest and openly confess, that in all my doctrine and preaching, both of the Sacrament, and of other my doctrine, whatsoever it be, not only I mean and judge those things as the Catholic Church and the most holy Fathers of old, with one accord, have meant and judged,—but also I would gladly use the same words that they used, and not use any other words; but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the Sacrament, and to keep still their interpretation.*—But in this thing only I am accused for an heretic, because *I allow not the doctrine lately brought in of the Sacrament, and because I consent not to words not accustomed in Scripture, and unknown to the ancient Fathers, but merely invented and brought in by men, and belonging to the destruction of souls, and overthrowing of the old and pure religion.*” [Ibid. pp. 126, 127.]

34. In conclusion it is only necessary to refer to the ‘tabula repertoria’ given by Mr. Jenkyns, [Ibid. pp. 147—150.] of the Archbishop’s common-place books, (see p. 64,) to shew that *he*, at least, of our Reformers did not attempt to handle the subjects of the XXXIX Articles, the Homilies, and our formularies generally, without having *first* made *with his own hand* upwards of a thousand pages of transcriptions from the Fathers, Councils and Schoolmen, and so collected a body of Catholic evidence to the fact that “the Modern Church of Rome had deserted the primitive doc-

trine, and gone off from the plan of antiquity,"—and by that collection shewn at once the necessity of a Reformation *and the standard by which it was to be regulated* :—viz : *Primitive truth, ascertained by Catholic Evidence.*

Q. Was ARCHBISHOP PARKER guided by the same Principles ?

A. Hear him too.

1. In his letter to Mr. Secretary Cecyl, begging him to assist him in his search after his predecessor's MSS. just mentioned, and which by his means he recovered, *and had copied for his own use*, (see p. 64.) he calls them "*the grete notable wryten bokes of my Predecessour, Dr. Cranmer*;" and says, "*I wold wyshe I coud recover these bokes* ;" "*I wold as moche rejoyce while I am in the countreye to wynne them, as I wold to restore an old Chancel to reparation.*" [Strype's Cranmer, Appendix, No. 90. p. 217.] Evidently (as Strype observes elsewhere) "*in order to the furnishing himself with a sound knowledge of the true state of the ancient Church, for his*" own "*good proceeding in the great work of Reforming the Church of England.*" [Strype's Parker, book ii. chap. 15. p. 138.]

2. In his Answer to the Popish Bishops, A.D. 1560, "He prayed them to behold and see, how *we of the Church of England had but imitated and followed the examples of the Ancient and worthy Fathers* ;" quoting particularly "*St. Cyprian and the eighty Bishops of Carthage*," "*Polycrates and the bishops of Asia*," and "*St. Augustine and the two hundred and sixteen bishops*" at the African Council. [Strype's Parker, book ii. chap. 2. p. 68.]

3. We have already quoted under various Articles the 'Declaration of certain principal articles of religion,' because it was 'set out by the order of both Archbishops Metropolitans, and the rest of the Bishops,' and might

therefore be fairly appealed to as the record of the faith of the Church of England in A.D. 1559.—But it should be remembered here, that Archbishop *Parker* was the great mover in the matter. It was “put forth *by him* after his Election, with the concurrence of the others” mentioned, and therefore is the natural test of his own principles with regard to the conduct of the Reformation.—On referring then briefly to this declaration we find, 1st, that Parker’s objection to the power of the Bishop of Rome in this country was, that it was “an usurped power, *contrary to the Scriptures and Word of God, and contrary to the example of the Primitive Church*, and therefore for most just causes abolished ;”—2ndly, that he approved of the Prayer-book, because it was “*agreeable to the Scriptures, and Catholic*,”—3rdly, that he rejected Private Masses, because they “*were never used amongst the Fathers of the Primitive Church*,” and also the doctrine of the Mass, because it was “*neither agreeable to Christ’s ordinance, nor grounded upon doctrine Apostolic* :”—4thly, that the grounds on which he judged that the sacrament should be administered in both kinds, were, because it was “*avouched by certain Fathers of the Church to be a plain sacrifice to rob them of the mystical cup*, for whom Christ hath shed his most precious blood,”—and because he considered also “*that in the time of the ancient doctors of the Church, as Cyprian, Hierom, Augustine, Gelasius, and others six hundred years after Christ, and more, both the parts of the Sacrament were ministered to the people*.” [Strype’s Parker, book ii. chap. 5. and Cardwell, D.A. vol. i. pp. 231—234.—Strype, Ann. vol. i. P. I. pp. 325—329.—and Burnet, H. R. vol. ii. p. 810.]

4. The same may be observed, respecting another document referred to before, viz. the Address to Queen Elizabeth against the use of images; for Strype expressly mentions Archbishop *Parker* as the great mover in this also:

And adds that “by these frequent inculcations *of the Archbishop*, and some of his Fellow-bishops, and by their discreet behaviour towards the Queen, she was at length brought off from the fancy of images.” *The principle* of these successful arguments may be seen in the remarks already made in a note (p. 118.) upon the said address.

5. In his speech to the Synod A.D. 1572, he exhorted them “to imitate their Ancestors; not only those who in the late times went before them . . . but *those also who lived in the First and Apostolical Times*, and left *very ancient* and written *monuments of things done in this island*.” [Strype’s Parker, book iv. chap. 19. p. 397.]

Strype also says of him, “The spare hours of his old age, (which was pleasant and cheerful,) he spent in searching into ancient Authors, then not come to light, and in *comparing the opinions of the modern doctors with the opinions of the ancients*. And *specially* he enquired into *our British and Saxon Monuments, which treated of this Church of Britain*. *Whereby he saw evidently, how much this our Church, by the encroachments of the Papacy, had deviated from its Ancient doctrines and practices*.” [Ibid. book iv. chap. 46. p. 508.] And again, “His great skill in Antiquity reached to Ecclesiastical matters, as well as Historical; whereby he became acquainted with *the ancient liturgies and doctrines of the Christian Church in former times*. *He utterly disliked*, therefore, the public offices of the present Roman Church, *because they varied so much from the ancient*. *Which made him think it highly necessary that the Church’s service should be purged from abundance of novel ceremonies*, and superstitions crept into it. And in his former mentioned book (*Antiquitates Britannicæ*) he declared himself to this purpose.” [Ibid. book iv. Sect. 2. p. 530.]

6. In his letter to Dr. Stokes, an Augustin Friar, the Archbishop writes thus; “And as concerning that, *whatso-*

ever I have at any time said and divulged, I will by God's grace at all times, and before any indifferent judge, defend it to my uttermost power; *which I doubt not to do, both by Scripture, by the testimony of the most approved authors in Christ's Church, &c.*" [Ibid. Appendix, No. 3. p. 6.]

7. In his Preface before a new Translation of the Old Testament, set forth by him, he says, "*In this antiquity may we, in this Christian Catholic Church of England, repose ourself, knowing our own Annals of Ancient Record &c.*" [Ibid. p. 134, No. 83.]

8. Again, at the close of his Preface before the New Testament, he says, "*And be not offended, good English reader, to see the Holy Scriptures in thine own language, as a matter newly seen; seeing that our own countryman, that venerable Priest, Bede, many years agone, did translate St. John's Gospel into the vulgar tongue 'Ad utilitatem Ecclesiae,' i. e. 'to the profit of the Church.'*" [Ibid. No. 84. p. 138.]

9. The Canons of A.D. 1571,—amongst which is that one, often referred to in these pages, which directs preachers to the Catholic Fathers and ancient bishops as the necessary witnesses to be summoned in the interpretation of Holy Scripture,—are headed "*Certi quidam articuli de sacro ministerio, et procuratione Ecclesiarum, in quos plenè consensum est in Synodo à Domino Matthæo Archiepiscopo Cantuar. &c.*" [Sparrow, p. 225.]

10. In 'a notable letter of the Archbishop, and Bishop of London, concerning the Puritans,' he tells us *what the ends of the Reformation were NOT*:

"*Salutem in Christo. These times are troublesome. The Church is sore assaulted: but not so much of open enemies, as of pretended favourers, and false brethren, who, under cover of Reformation, seek the ruin and subversion both*

of learning and religion." [Strype's Parker, book iv. c. 28, p. 433.]

11. But, in a tract, headed "Manner how the Church of England is administered and governed," which was appended by Archbishop Parker to Lady Anne Bacon's translation of the 'Apology of the Church of England,'—he tells us *what the ends of the Reformation, in his time also, really WERE*: He says

"We thought it good to annex these things, to the end we might confute and confound those that spread abroad rumours how that with us nothing is don in order, and as ought to be don: that there is no religion at all, no Ecclesiastical Discipline observed; no regard had of the salvation of Mennes souls; that all antiquity is despised: Whereas in very Trouth we seek nothing else but that that God above all most good may have still his honour truly and purely reserved unto Him;—that the rule and way to Everlasting Salvation may be taken out of his very word, and not from men's fantasies:—that the Sacraments may be ministered, not like a Maskery or a Stage-play, but religiously and reverently, according to the rule prescribed unto us by Christ, and after the examples of the Holy Fathers, which flourished in the Primitive Church:—That that most holy and godly Fourm of Discipline, which was commonly used amongst them, may be called home again: This is it, whereunto we have regard; hither do we tend; to this mark do we direct our plan and travail: &c." [Ibid. book ii. c. 25. p. 179.—Appendix, No. 32. p. 62.]

12. And in his last Will he gives 'this pious account of his Faith.'

"I profess that I do certainly believe, and hold, whatsoever the Holy Catholic Church believeth, and receiveth in

any Articles whatsoever, pertaining to Faith, Hope, and Charity, *in the whole Sacred Scripture: &c.*" [Ibid. book iv. c. 45. p. 500. and Appendix p. 186. No. 100.]

Q. What was your object in quoting the Royal declarations, and the opinions of the individual Archbishops, Cranmer and Parker, in addition to the plain statements of the XXXIX Articles, and the other authorized documents of the Church of England as a body?

A. It was this:—because, although the expressions contained in those articles and documents *are* (by God's good Providence, which watched over the Reformation of this Church) capable of the Catholic construction, so that *that* construction would be the only one under which members of Christ's one Catholic Church could conscientiously subscribe them at all, whatever the Framers might have intended to the contrary,—(for so God rules the purposes of Individuals to carry out his own Will,)—yet that construction is *à fortiori* and irresistibly forced upon us, when it appears that *it, and no other, was the very one which only was intended by those great and good men, our Reformers themselves.*

Q. What is the inference which you would draw from all this?

A. It is clear from what has been adduced, that we possess in the authorized formularies of our Church a storehouse of Catholic Truths: and that our Reformers, who arranged those formularies in

their present state, intended them to be considered as Catholic truths, and valued them as being such.—*Laying then this sure foundation in all future treatises on the XXXIX Articles, we have a right, and are in duty bound, to select illustrations from those individual writers (to whatever age they may belong) who most agree with, and come nearest to, that authorized ground-work* :—And as this is the only right point of duty, so it is in fact the only point of real union".—We shall then have, not one doctor against another,—not the Anglo-Catholic Library and the Parker Society considered in fair mutual opposition,—no criterion of the sentiments of this Church of England formed from a calculation of the number of Subscribers to each of these Societies

ⁿ Thus Thorndike;

"The Reformation of the Church is nothing but the restoring of that which may appear to have been in force .—. It is, therefore, necessary, that both sides professing the Reformation should agree upon the true ground of Reformation ; and so upon the rule which that ground will maintain and evidence ; that is, to submit all that is in question to the visible practice of the primitive times, before those abuses were brought in, which the reformation pretendeth to restore." [‘Just weights and measures,’ p. 98. ed. London, 1662 A.D.]

And Brett;

"The only means to remove this disunion, is, by every Church returning to a closer union with the Primitive Church in doctrine, discipline, and worship : for as the Church never was so strictly and firmly united, as in the Primitive times, and particularly about the time when the Council of Nice was celebrated ;—so, if ever the Church be as firmly united again, it must be upon the

respectively^o ;—but we shall have the Church against Individuals, wherever any individuals may be found, who presume to oppose their unauthorized private expositions against the declared witness of the body which was instituted from the beginning to give that witness faithfully, uniformly, and fearlessly.—We must be careful, in all future interpretations of the *XXXIX Articles*, to select from our brethren who have left us their writings,—and to gather up in our ears day by day from the mouth of her living sons,—the voices which harmonize with HER voice; and so to proclaim her continued and ever-growing witness to the generation whom we in our turn shall die to make room for on this scene of militant trial :—REMEMBERING ONLY, to value their voices NOT as the voices of the individuals, BUT ONLY as a part of the universal voice, from which alone they derive their tone and melody.

Q. And surely the distinctive circumstances under which our Reformation was effected, will, if thought upon, suggest the proper motive also for desiring such a real union amongst ourselves on these great principles?

A. The motive of *Gratitude* would surely lead us same principles, and practices. The Church never was united but upon the principles and usages which obtained at the time of the Nicene Council : and we have therefore good reason to believe that it never can be united but upon those principles and usages.” [Introduction to the Independency of the Church, p. 10.]

^o See a Letter, signed ‘A Protestant,’ to the Editor of the Times; in the paper of Tuesday, March 9, 1841.

all to endeavour after it, when we consider how God has been pleased to distinguish the Reformation of this Church of England—both in its method of conduct at the time, as well as in its results at the present day—from those irregular, heady, and abortive attempts at (so called) Reformation on the Continent.—1st, *In its method of conduct* ;—as having been promoted and regulated throughout by the Bishops and authorized governors of the Church, instead of having been subjected only to the feverish and arbitrary will of popular teachers ; (see pp. 90, 91) ;—2ndly, *In its results at the present day* ;—inasmuch as, while the irregular systems established on the Continent have dwindled away into a melancholy alternative of Rationalism or Infidelity, our glorious Mother is clothing herself with new strength, and full of life within ;—growing more and more conscious of the value of the Holy Catholic truths which she possesses ;—more and more conscious of the high task committed to her, of holding out before the World a pure and Apostolic Faith and Practice :—ready at all times, and becoming daily more able, (as her sons become more united on her own true principles,) to make disciples in this realm, in its Colonies, and among the Heathen.—Would that we knew our own strength, and strove to exert it in this right and real union !

Q. Are there any hints with regard to the preservation of these principles, which it may be well to bear in mind ?

A. There are *three* :—which, though it would not become me to presume to give in my own person, I may perhaps be allowed to suggest *in the words of Bishop Hall*.

1. The first is *to individual members* of this Church of England ;—

“ In truth he who heartily subscribes to the word of God, consigned, as it is, to the everlasting record of letters, to all the Primitive Creeds, to the four General Councils, to the concordant judgment of the Fathers for the first six hundred years from Christ, *which we of the reformed Church religiously profess to do*,—even though he be not exempt from error in minor points, yet he *shall never be an heretic*.” [Concio ad Clerum. 1623.]

2. The second, *to the Church of England as a body*; especially with regard to judging of opinions, which, from being sometimes lost sight of, *appear new* on their re-appearance ; *but which our Reformers regarded as being old*, (see p. 186, No. 4.) and their Antiquity as the source of their value ;

“ Any particular Church may easily err, by affixing heresy to an opinion undeserving of it, whether a truth, or but a light error ;” [Ibid.]

3. The third, as a guide and consolation both *to the individual members, and to the body* ;

“ But *heavily neither soul nor Church can err, which walks heedfully in the steps of the Universal and Ancient Church*.” [Ibid.]

In conclusion then, I would adopt the language and earnest entreaty of *Archbishop Cranmer*, which has been prefixed as a motto to this pamphlet:—

“ Quocircà, si me audietis, hortor et suadeo, imò vos oro, obsecro, et visceribus Jesu Christi obtestor et adjuro, uti concordiam procedere et cōire sinatis;—in illam confirmandam totis viribus incumbatis;—pacemque Dei tandem, quæ superat omnem sensum, Ecclesiis permittatis: ut *Evangelicam doctrinam unam, sanam, puram, et cum primitivæ Ecclesiæ disciplina consonam*, junctis viribus quam maximè propagemus.” [Works, vol. i. pp. 195, 196.]

And, in order to this, may we lift up our hearts also to the Higher Power, who alone can order our wills and affections, and guide us into Truth; adopting the *prayer of Archbishop Parker*, at the close of his Statement of the Ends of the English Reformation;

“ *The Lord defend his Church; Govern it with his Holy Spirit; and bless the same with all prosperous Felicity. AMEN.*” [Strype’s Parker, Appendix, No. 33. p. 62, ad finem.]

May 31, A.D. 1841.







